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CATALOGUE

OF THE

PERSONS ADMITTED

TO THE

FIRST CHURCH IN NEW HAVEN,

DURING THE MINISTRY OF THE

REV. JAMES PIERPONT, AND THE REV. JAMES NOYES,

From 1685 to 1757.

1685-1757

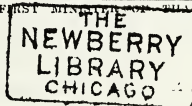
ALSO

A PROFESSION OF FAITH AND CATECHISM,

BY THE

REV. JOHN DAVENPORT,

THE FIRST MINISTERS OF THE CHURCH.



NEW HAVEN:

PRINTED BY B. L. HAMLEN,

Printer to Yale College.

1854.

EXPLANATORY NOTICE.

THE existing records of the Church give no account of the names of members earlier than the date of Mr. Whittelsey's ordination, March 1, A. D. 1758. A book in his handwriting begins with a catalogue of all who were members in full communion at that date ; and from that time to the present, the names of all persons received as members whether on the profession of their faith or by dismissal from other churches, are recorded.

The only earlier book of records now in possession of the Church, appears to have been kept originally by the Ruling Elder, and afterwards by the deacons. It contains, among other things, a record of baptisms from the year 1639 till after the settlement of Mr. Whittelsey as colleague Pastor with Mr. Noyes, but no record of admissions to full communion. There is reason to believe that other books of records properly belonging to the Church were lost at the time when New Haven was visited by the British troops in 1779.

The Rev. Dr. Stiles, long before his accession to the presidency of Yale College, had formed a design of writing the ecclesiastical history of New England, and had been making collections from original sources with reference to such a work. Many volumes of his manuscript papers were bequeathed by him to Yale College, and are now preserved in the library of that institution. In one of those volumes are

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found his careful copies from original records of the names of persons admitted to full communion in this Church under the two consecutive pastorates of Mr. Pierpont and Mr. Noyes. These having lately fallen under the notice of the present pastor, have been at his suggestion transcribed for the use of the Church; and from them the following Catalogue has been made out, the orthography of the names in the printed copy being brought into conformity with the manner in which the same names are now ordinarily written. Thus the Catalogue of persons admitted to full communion in this Church is made complete from August 1685 to the present time.

ADMITTED UNDER THE MINISTRY OF THE REV. JAMES PIERPONT.

1685.

Aug. 23.	John Alling,	
	Joseph Moss,	
" 30.	Mary Mansfield,	
	Rebecca Thompson,	
	Elizabeth Alcock,	
? Sept. 7.	Joseph Peck,	
	Sarah (Joseph) Peck,	
	Grace Winston, <i>alias</i> Smith,	
	Sarah (—) Peck,	
Sept. 23.	Jeremy Howe, Sen.,	
	John Thompson,	
	John Payne,	
	Phebe Beecher,	
	Mary Todd,	
	Elizabeth Beecher,	
	Joanna Beecher,	
	Grace Blackely,	
	Ruth Bishop,	
	Elizabeth Davenport,	
	Abigail Talmadge,	
" 27.	Silence Bradley,	
Nov. 29.	Abigail Payne, Sen.,	
Dec. 27.	Mary Ives,	
	Anna Thompson,	
" 29.	James Davids, <i>alias</i> John Dixwell,	* 1689
	James Clark, Sen.,	

Dec. 29. Enos Talmadge,
 Abigail (w. John, Jr.) Davenport, (readmitted.)
 Sarah (William) Johnson,
 Mercy (John) Benham,
 Sarah Gilbert,
 Sarah (Matthew) Gilbert,

1686.

Jan. 31. Hannah (A.) Bradley,
 Feb. 17. John Benham,
 April 25. Priscilla (John) Thompson,
 Sarah (Samuel) Hotchkiss,
 " 28. William Trowbridge, Sen.,
 Caleb Chidsey,
 Samuel Atwater,
 Elizabeth (William) Trowbridge,
 Obedience (Samuel) Smith,
 Hester (Nathan) Smith,
 June 27. Samuel Clark,
 John Beecher,
 Mary Brown,
 " 30. Samuel Alling, Sen.,
 Thomas Sanford,
 Mary (—) Yale,
 Mary (John) Clark,
 Elizabeth (N.) Hitchcock,
 Elizabeth (Thomas) Smith,
 Elizabeth (John) Winston,
 Elizabeth (Samuel) Ford,
 July 25. Mary (Matthew) Ford,
 Aug. 29. John Ball,
 Mary Wooding,
 Sept. 1. Benjamin Peck,

- Sept. 1. Rebecca Pardee,
Hannah Ball,
Elizabeth Brackett,
- Dec. 22. John Punderson,
John Smith,
John Alling,
Hannah (Thomas) Kimberly,
Hannah (John) Hill,
- " 29. Elizabeth (Thomas) Talmadge,
Ruth (Jonathan) Atwater,

1687.

- April, Sarah Wilcox,
Hannah Talmadge,
- April, Thomas Trowbridge,
John Johnson, Sen.,
Daniel Sherman,
Thomas Smith,
Mary Prindle, Sen.,
Anna Kernes,
- June, Jeremy Osborn,
- August, John Sperry,
Samuel Lines,
Amner Sacket,
Sarah Row,
Sarah (John) Ball,
Elizabeth Sperry,
Mary Fowler,
Deliverance Perkins,
Mary (Samuel) Lines,
Mary (Benjamin) Peck,

1688.

- Feb. 15. Alling Ball, Sen.,
 John Chidsey, Jun.,
 Sarah (Alling) Ball,
 Hannah Hummerstone,
 Mary Bishop,
 Sarah Alling,
 Mary Downes,
- " 26. John Downes, Sen.,
 June, Mercy Frost, Sen.,
 Mary Chatterton, Sen.,
- " 20. John Jones,
 William Johnson, Sen.,
 George Ponder, Jun.,
 Duncan Gornock,
 Samuel Alling, Jun.,
 Hannah Gibbs,
 Sarah Hitchcock,
 Hannah Hull, Sen.,
 Mary Pinnion,
 Mary Perkins,
- " 24. Tabitha Holt,
 Nov. 21. Nathaniel Hitchcock,
 Matthew Ford,
 Daniel Hotchkiss,
 John Perkins,
 Lydia Rosewel,
 Elizabeth Mix,
 Lydia Thomas,
 Martha Sperry,
 Mercy Bristol,
 Elizabeth Osborn,
 Abigail Grannis.

1689.

- May 15. James Denison,
 Eliakim Hitchcock,
 Thomas Sperry,
 Mary (—) Prout,
 Ann (—) Trowbridge,
 Elizabeth Hotchkiss,
 Thankful Trowbridge,
 Lydia Smith,
 Mary Perkins,
- August, John Winston, Jun.,
 Margaret Gornock,
- Dec. 25. Thomas Mix, Sen.,
 Richard Sperry, Sen.,
 John Brooks, Sen.,
 John Bishop,
 Thomas Trowbridge,
 Mary Potter,
 Joanna Atwater,
 Rebecca Bishop.

1690.

- April 23. Benjamin Bunnell,
 Nathaniel Boikin,
 Mary Chidsey,
 Hannah Brown,
 Sarah Grannis,
 Andrew Morrison.

1691.

- Mar. 11. Joseph Ives,
 Mary Trowbridge,
 Rebecca Burwell,

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Mar. 11. Mehitabel Johnson,
 Nov. 25. David Atwater,
 Jonathan Atwater,
 Abigail (Rev. James) Pierpont,
 Sarah Robbins,
 Mary Sherman,
 Sarah Sackett,
 Rebecca Canbee,

1692.

Feb. 3. Sarah (Samuel) Alling,
 Aug. 3. Isaac Jones,
 Nathaniel Heaton,
 Samuel Tuttle, Sen.,
 Sarah Tuttle,
 Dec. 21. John Davenport,
 Ebenezer Chidsey,
 Hannah Smith,
 Mary Heaton,
 Mary Brown,

1693.

Mar. 22. Nathaniel Astwood,
 Dea. Samuel Bishop,
 Samuel Burwell,
 Jane (—) Pembroke,
 Hannah Hotchkiss,
 Sarah Tuttle,

1694.

Feb. 15. Samuel Hemingway,
 Joshua Hotchkiss,
 Jonathan Tuttle, Jun.,

- Feb. 15. Abigail Yale,
Ruth Bradley,
Abigail Thomas,
Mary Osborn,
Abigail Alling,
Hannah Morrison,
- April 18. Nathaniel Wade,
John Potter, Sen.,
Thomas Gutsel (Goodsell ?)
Nathaniel Bradley,
Daniel Barnes,
Deborah Jones,
Sarah Alsup,
Abigail Atwater,
Elizabeth Tuttle,
Mary Little,
- May 20. Anna Morris,
- Aug. 8. Ralph Lines,
Nathaniel Sperry,
Joseph Thomas,
Ebenezer Sperry,
Mary Miles,
Elizabeth Bradley,
Sarah Sperry,
Sarah Sanford,
Mary Tuttle,
- " 12. Joanna Stevens,
Elizabeth Todd,
Comfort Benham,
Elizabeth Smith,
Susannah Tuttle,
- Nov. 29. John Barnes,
Mercy (John) Barnes,

- Nov. 29. Abigail Bishop,
Azariah Beach,
Rebecca Canbee,
Dec. Mercy Thompson,

1695.

- Feb. 19. Samuel Clark,
Elizabeth Sperry,
Deborah Sperry,
Hannah Punderson,
Sept. 25. John Mallery,
Daniel Collins,
Bethiah Denison,
Sarah Hotchkiss,
Hester Hotchkiss,
Mary Mix,
Elizabeth Johnson,
Sarah Denison,
Abigail Peck,
Dec. 15. Elizabeth Austin,
Abigail Denison,
Hannah Brackett,

1696.

- Jan. 26. Elizabeth Mallery,
April 26. Benjamin Bradley,
John Hill,
Abigail Bristol,
Hannah Barnes,
June 28. Edward Grannis,
Hannah Grannis,
Mary Barnes,
Mercy Pardee,

Sept. 27 & 30 Isaac Bradley,
 John Gilbert,
 Sarah Pierpont, (died before admission.) * 1696
 Elizabeth Bradley,
 Mary Gilbert,
 Mary Mallery,
 John Johnson, Sen.,
 Abigail Barnes,

1697.

Sept. 12. Ebenezer Smith,
 Joshua Austin,
 Mary Smith,
 Hannah Alsup,

1698.

Jan. 1. John Clark,
 Samuel Smith,
 William Wilmot,
 Priscilla Chidsey,
 Mary Tuttle,
 Mary Munson,
 Elizabeth Hemingway,.

Dec. 18. Phebe Andrews,
 Abigail Goodyear,

1699.

Feb. 19. Mary (Rev. James) Pierpont,
 Lydia Beecher,
 May 10. Nathan Andrews,
 John Morris,
 John Goodyear,
 Jeremiah Hull,
 Joseph Chidsey,

- May 10. Samuel Stevens,
Mary Hemingway,
Elizabeth Clark,
Hannah Beecher,
- Nov. 23. Samuel Bassett,
Richard Sperry,
John Potter,
John Howe, Jun.,
Elizabeth (—) Hudson,
Rebecca Clark,
John Miles, Sen.,
John Cooper, Sen.,
Ebenezer Atwater,
Mary Brown,
Abigail Moulthrop,
Lydia Blakeley,
Elizabeth Payne,
Daniel Brown,
John Johnson, Jun.,
Rebecca Morris,
Lydia Smith,

1700 or 1701.

- July 27. Abiah Lines,
Hannah Howe,
Sarah Gilbert,
Hester Russell,
Hannah Kimberly,
Elizabeth Maltby.

1702.

- June 23. Sarah Benham,
Abigail Stevens,

- June 23. Mary Talmadge,
Elizabeth Alcock,
Dec. 27. Samuel Tuttle,
Damaris Punderson,
Mary Punderson,
Elizabeth Chatterton,

1704.

- Jan. 20. Joseph Moss,
Samuel Gilbert,
Daniel Bradley,
Samuel Chatterton,
Samuel Ives,
Sarah Tuttle,
Sarah Bradley,
Mehitabel Talmadge,
May 31. Thomas Talmadge,
Stephen Clark,
Lawrence Clinton,
Samuel Moss,
Abigail Sperry,
Dinah Sherman,
Mary Thomas,
Hester Bristol,
Anna Burwell,
June 11. Thomas Punderson,
Aug. 31. Zacheus Canbee, Sen.,
Dea. John Punderson,
Joseph Osborn,
Samuel Peck,
Roger Alling,
Mercy Trowbridge,
Elizabeth Dickerman,

Aug. 31. Hannah Miles,
 Abigail Peck,
 Hester Bristol,
 Hannah Alling,
 Abigail Morris,
 Hester Morris,
 Sept. 24. Mary Downes,

1705.

Feb. 1. Matthew Gilbert,
 Dea. Isaac Dickerman,
 Abigail Bishop,
 Lydia Punderson,
 Ruth Atwater,
 April 20. Samuel Russell,
 John Sanford,
 Susanna Winston,
 Sarah Horton,
 Sarah Blakely,
 Mary Gutsel,
 Aug. 26. Sarah Wilmot,
 ——— Thomas Beech,
 Sarah Beech,
 Hannah Sanford,
 Experience Pinion,
 ——— Samuel Todd, Sen.,
 Dea. John Munson,
 Mary Sherman,
 Hannah Heaton,

1706.

Dec. 29. John Grannis,
 John Peck,

1707.

- June 22. Samuel Thompson,
Thomas Sanford,
James Paine,
Mary Sanford,
Hester Tuttle,
Martha Hummerston,
- Dec. 4. John Bradley,
William Tuttle,
Abigail Austin,
Mary (William) Tuttle,
Sarah Alling,
Sarah Tallmadge,
Elizabeth Winston,

1708.

- Oct. 31. Eliezer Morris,
Samuel Downes,
Elizabeth Thompson,
Christian Downes,
- Nov. 7. Sarah Cooper,

1709.

- Aug. 28. Dea. Jonathan Mansfield,
Hannah (—) Trowbridge,
Sarah Morris,

1710.

- Mar. 29. Mr. Hemingway,
William Thompson,
Isaac Bradley,
Mary Hill,
Sarah Miles,

Mar. 29. Hannah Pardee,
Anna Brown,

1711.

May 3. Stephen Hotchkiss,
Joseph Beecher,
Mariha Thompson,
Mehitabel Hotchkiss,
Alice Beecher,
Daniel Johnson,
Jeremiah Talmadge,
Mehitabel Wilcox,
Mercy Scott, (propounded.)

Nov. 4. Caleb Hotchkiss,
Rebecca (——) Yale,
Hannah Mansfield,
Anna Barnes,

1712.

Mar. 23 & 30 John Mix,
Isaac Johnson,
Sarah Ives,
Mary Wilmot,
Anna Ives,
Abigail Talmadge,
Joanna Beecher,
Mary Peck,
Sarah (——) Christophers,

Oct. Joseph Whiting,
Mary Whitehead,
Dorcas Rosewell,
Lydia Rosewell,
Desire Howell,
Sarah Heaton,
Tabitha Whitehead,

Oct. Margaret Jacobs,
Obedience Beecher,

1713.

April 16. Francis Griffin,
Joseph Mix,
Margaret (——) Mansfield,
Jemima Griffin,
Susanna Cornwell,
Hannah Mix,
Susannah Hotchkiss,
Anna Hitchcock,
Abigail Potter,
Sarah Atwater,
Mary Atwater,
Abiah Beecher,
Sarah Dunbar,

1714.

Aug. 20. Elizabeth Perkins,
Mary Blakely,
Abigail Bassett,
Sarah Alling,
Joanna Atwater,
Deborah Potter,
Grace Blakely,
Jinney, (negro.)
Aug. 22. Dea. John Hitchcock,
Stephen Perkins,
Abiah Hitchcock,
Elizabeth Dayton,
Abigail Tuttle,
Sept. 27. Mr. Cook,
Oct. 25. Elizabeth Perkins,

ADMITTED UNDER THE MINISTRY OF THE REV. JOSEPH NOYES.

1716—1718.

- John Prout, Jun.,
- Ebenezer Beecher,
- (Ebenezer) Beecher,
- Ebenezer Frost,
- (Ebenezer) Frost,
- James Morris,
- Ruth (David, Jun.) Atwater,
- Elizabeth (John) Dunbar,
- Susanna (John) Alcock,
- Lydia Munson,
- Stephen Munson,
- (Stephen) Munson,
- Moses Sperry,
- (Moses) Sperry,
- Daniel Alling,
- (Daniel) Alling,
- Abigail (Jonathan, Jun.) Atwater,
- Sarah (Stephen) Clark,
- Mehitabel (William) Punchard,
- Hannah Mix,
- Mary Johnson,
- Susanna Hill,
- Sanders, (negro.)
- Mingo, (negro.)
- Nathaniel Sherman,
- (Nathaniel) Sherman,

	Daniel Perkins,	* 1761
	— (Daniel) Perkins,	* 1767
	Ruth (Roger) Alling,	
—	Sarah Perkins,	
	James Pierpont,	
	Samuel Hopkins,	
	Samuel Beecher,	
	Abigail Noyes,	
	Rebecca (Caleb) Mix,	
	Sarah (John) Wilmot,	
	Rebecca (Matthew) Rowe,	
	Esther (John, Jun.) Munson,	
—	Mary (Jonathan) Ford,	
	Daniel Brown,	
	Thomas Trowbridge,	
	Thomas Stephens,	
	James Talmadge,	
	— (James) Talmadge,	
	Enos Pardee,	
	Elizabeth (James) Brown,	
	Dinah Burwell,	

1719.

April 2.	Theophilus Munson,	
	— (Theophilus) Munson,	
	James Peck,	* 1760
	Hannah (Joseph, Jun.) Lines,	
	Martha (Benjamin, Jun.) Bradley,	
	Sarah Wilmot,	
	Elizabeth Leek,	
July 26.	Abraham Bradley,	
	Stephen Burwell,	
	Hannah (Ebenezer) Peck,	

- July 26. Rebecca (Jonathan) Smith,
 Hephzibah Prindle,
 Dorothy Thómas,
 Sept. 13. Martha (William) Russell,

1720.

- Mar. 3. John Sherman,
 Peter Roberts,
 Ebenezer Peck,
 Eliezer Brown,
 Priscilla Wilkins,
 Sept. 29. Joseph Sacket,
 Richard Sperry, Jun.,
 Caleb Alling,
 Hannah (Richard) Hall,
 Mary (w. Stephen) Alling,
 Elizabeth (Joseph) Miles,
 Abigail Beecher,

• 1768

1721.

- Mar. 29. Hannah (Ebenezer) Mansfield,
 Elizabeth (John) Bassett,
 Sarah (Thomas) Morris,
 Hannah (Isaac) Gorham,
 Miriam Bradley,
 Abigail Atwater,
 Damaris Atwater,
 Nov. 22. Nathaniel Goodyear,
 James Atwater,
 Mary (Thomas) Leek,
 Ann Bishop,
 Lydia Sherman,
 Dinah Sherman,

1722.

May 9. Jonathan Alling,
 Samuel Bishop, Jun.,
 Sarah (Jonathan) Alling,
 Mary (John) Ball,
 Abigail (Abner) Bradley,
 Mary Gilbert,
 Lydia Beecher,

1723.

April 4.	William Smith,	* 1769
	Ephraim Morris,	* 1778
	Daniel Atwater,	* 1765
	Stephen Atwater,	* 1758
	Esther (Samuel) Thompson,	
	Ruth (Ephraim) Morris,	* 1773
	Thankful Bassett,	
	Catherine Tuttle,	
Nov. 28.	Samuel Thompson,	
	Timothy Jones,	
	Caleb Bradley,	
	Daniel Bradley,	
	Elizabeth (Seth) Perkins,	
	Deborah Jones,	
	Ann Paine,	

1724.

May 6. Caleb Tuttle,
 Joel Munson,
 Gideon Thompson,
 George Mix,
 Stephen Bradley,
 Mabel Miles,

May 6. Sarah English,
 Nov. 26. John Thomas,
 Rebecca (John) Trowbridge,
 Sarah (w. Jonathan) Todd,
 Sarah Row,
 Esther Sperry,
 Mary Alling,

1725.

June 2. John Bassett,
 Amos Bassett,
 Nathaniel Bradley,
 Hezekiah Beecher,
 Thankful Trowbridge,
 Mary Thompson,
 Ellice Bradley,
 Martha Sperry,
 Margaret Venters,
 Mary Morris,
 Elizabeth Tuttle,
 Abigail Punchard,

Dec. 15. Nathaniel Alling,
 — (Nathaniel) Alling,
 Caleb Ball,
 John Wooding,
 Abiah Lines,
 Jane Gilbert,
 Elizabeth Sperry,
 Mary Wooding,
 Hannah Hill,

* 1785

1726.

Dec. 14. William Peck,
 Elizabeth (William) Peck,

* 1758

Dec. 14. Rebecca (Ebenezer) Lines,
 Mary Gaskell,
 Sarah Pierpont,
 Mary Beecher,

1727.

May 4.	Joshua Atwater,	* 1773
	James Bishop,	
	Caleb Hotchkiss,	* 1763
	Catharine Grenough,	
	Jane (Timothy) Jones,	
	Susanna Punderson,	
	Hannah Tuttle,	
	Lydia Mansfield,	

1728.

May 15.	Henry Tolles,
	Joseph Ruggles,
	Mary (——) Dickerman,
	Patience (John) Alling,
	Rachel (Joseph) Ruggles,
	Experience (David) Gilbert,
	Anna Winston,
	Sarah Potter,
	Lydia Thorpe,
	Jethro, (negro.)
Nov. 27.	Jeremiah Atwater,
	Elizabeth (Josiah) Thomas,
	Mehitabel (——) Baldwin,
	Sarah (Benjamin) Dorman,
	Thankful Gilbert,
	Sarah (Anthony) Thompson,
	Ruth (Josiah) Lounsberry,

1729.

- July 24. Caleb Mix, * 1765
 James Thompson,
 Nathaniel Heaton, * 1782
 Joseph Burroughs,
 Hannah (James) Thompson,
 Eunice (Andrew) Tuttle,
 Lydia (Joseph) Burrows,
 Dec. 11. Andrew Tuttle,
 Amos Thompson,
 Deborah (John) Carrington,
 Sarah (Amos) Thompson,

1730.

- June 4. Thomas Leek,
 Abraham Dickerman, Jun.,
 Michael Todd,
 John Hall,
 Susanna (John) White, * 1778
 Hannah (Caleb) Tuttle,
 Mary (Michael) Todd,
 Experience (Nathaniel) Paine,
 Ruth, (a servant.)
 Dec. 3. Eleazar Holt,
 William Johnson,
 Samuel Potter,
 Timothy Mix,
 Ellen (Abraham) Dickerman,

1731.

- April 15. Abraham Johnson,
 James Peck, * 1794
 Sarah (Abraham) Johnson,

- April 15. Esther Sherman,
Desire (Ezekiel) Sanford,
Aug. 26. Gideon Andrus,
Benjamin Warner,
William Sperry,
Lydia (Gideon) Andrus,
Mary (Joseph) Gilbert,
Anna (Stephen) Perkins,

1733.

- May 31. Daniel Edwards,
Elizabeth (Joseph) Mansfield,
Lydia Potter,
Mary Perkins,
Nov. 21. Lydia Hull,
Sarah Sherman.

1734.

- Sept. 19. Judah Thompson,
Caleb Hotchkiss, * 1779
Philip Rexford,
Mercy (Ebenezer) Alling,
Lydia (Samuel) Thomas,
Sarah (Jedediah) Cook,
Elizabeth (William) Chatterton,
Thankful Blacklee,
Ann Beecher,
Dorcas Ford,
Nov. 21. Daniel Talmadge, * 1791
Abigail ('Thomas) Holt,
Abigail (Benjamin) Munson,
Esther (Wait) Chatterton,
Rebecca (Stephen) Munson,

Nov. 21. Thankful (Nathaniel) Potter,
Abiah Hitchcock,
Dinah Perkins,

1735.

Mar. 20. William Diodate,
John Alling,
Stephen Austin,
Rebecca Austin,
Rachel Umbervill,
Mary (James, Jun.,) Peck,
Lydia (Isaac) Cooper,
Elizabeth Dorman,
Rachel Ward,
Miriam Perkins,

June 26. Ebenezer Mansfield,
Robert Talmadge,
Joshua Hotchkiss, Jun.,
Mary (Jehiel) Thomas,
Desire (John) Wooding,
Obedience (Joshua, Jun.) Hotchkiss,
Jemima (Samuel) Brown,
Hannah Punderson,

Aug. 14. Joseph Mansfield,
Samuel Darling, * 1760
Timothy Peck,
Susan (Samuel) Darling, * 1758
Lydia (Gideon) Thompson,
Mary (Timothy) Mix,
Sarah (James) Potter,
Rachel (Isaac) Hotchkiss,
Ann Potter,

Sept. 25. Daniel Sperry,

Sept. 25. Thomas Munson,
 William Paine,
 Esther (Joseph) Bishop,
 Elizabeth (Willet) Bishop,
 Mary (Jonathan) Mansfield,
 Hannah Alling,
 Ann Perkins,
 Patience Nails,
 Sibil, (negro.)
 Sabina, (negro.)

Nov. 20. Israel Munson,
 Jeremiah Osborn,
 — (Jeremiah) Osborn,
 Samuel Peck,
 Timothy Alling,
 Mary Atwater,

* 1789

1736.

Mar. 25. Thomas Wilnot,
 Ebenezer Munson,
 Esther (William) Payne,
 Phebe (Nathaniel) Heaton,
 Elizabeth (James) Bishop,
 Sarah Mansfield,
 Sarah Alcock,
 Abigail Horton,
 Sarah Potter,

June 17. Elisha Williams,
 Hezekiah Pierpont,
 Sybil (—) Prout,
 Silence Howard,
 Phebe (Joseph) Perkins,
 Hannah Whiting,

* 1741

- June 17. Elizabeth Whiting,
 Eunice Williams,
 Mary Prout,
 Ruth Peck,
 Hannah Punchard,
 Mary English,
 Eleanor Lines,
 Kezia Lines,
 Sarah Johnson,
 Abigail Hotchkiss,
- Aug. 19. Samuel Dickerman,
 Samuel Horton, Jun.,
 Mary (Noah) Wolcott,
 Elizabeth Clark,
 Amy (Joshua) Sperry,
 Thankful (Daniel) Tolles,
 Ann (Moses, Jun.) Sperry,
 Rebecca Sherman,
 Rhoda Sherman,
 Jane Johnson,
 Sarah Horton,
 Rebecca Beecher,
 Sarah Johnson,
- Sept. 30. Andrew Goodyear,
 Abigail (Benjamin) Wilmet,
 Mary Alling,
 Susanna Alling,
 Hannah Bradley,
 Thankful Todd,
 Dinah Chidsey,
- Dec. 8. John Horton,
 Timothy Ford,
 David Umbervill,

Dec. 8. Elizabeth (Abraham) Hotchkiss,
 Martha (Stephen) Austin,
 Susanna Mansfield,
 Sarah Hall,
 Mercy Hull,
 Mary (Timothy) Ford,
 Sarah Atwater,
 Susanna Burril,

1737.

Feb. 24. Stephen Johnson,
 John Alling,
 Timothy Johnson,
 Daniel Lines,
 Amos Peck,
 Sarah Beecher,
 Abigail Talmadge,
 Lydia Johnson,
 Ruth Tuttle,
 Hannah Thompson,
 Mary Ford,

July 21. Nathaniel Mix,
 Ebenezer Hull,
 John Baldwin,
 Abigail (Nathan) Perkins,
 Denmi (John) Wilmot,
 Mercy (Seth) Downes,
 Abigail (Stephen) Alcock,
 Phebe Whiting,
 Abigail Noyes,
 Joanna Paine,
 Hannah Bishop,
 Mary Thompson,

- July 21. Dinah Sperry,
 Nov. 24. Joseph Chatterton,
 Benjamin Goodrich,
 Ebenezer Beecher,
 Joseph Sperry,
 James Sperry,
 Esther (w. N.) Sperry,
 Sarah (N.) Beecher,
 Martha Jennings,
 Elizabeth Perkins,
 Lois Perkins,
 Sarah Ford,
 Mary Wantwood,

1738.

- May 4. Abraham Dickerman,
 John Blacklee,
 Nathan Ford,
 Isaac Dickerman,
 Ebenezer Bishop,
 Sarah (Theophilus) Jones,
 Hannah (Amos) Sperry,
 Sarah (Benjamin) English,
 Mercy (Isaac) Turner,
 Esther Hull,
 Aug. 23. Barnabas Baldwin,
 Joseph Sperry,
 Valentine Wilmot,
 Stephen Ford,
 Dorcas (Joseph) Thomas,
 Hannah (Isaac) Sperry,
 Sarah (Ezra) Johnson,
 Dorothy Tuttle,

Sept. 24. Moses Tuttle,
Oct. 8. Abigail Sperry,

1739.

June 21. Nathan Perkins,
David Gilbert,
Zuriel Kimberly,
Eliphalet Beecher,
Asa Wilmot,
Hopesill Crittenden,
Benjamin Wooding,
Mary Butler,
Ann (Timothy) Jones,
Sarah (Samuel, Jun.) Horton,
Mary Whiting,
Lydia Tuttle,
Elizabeth Thompson,

1740.

Sept. 25. Richard Miles,
Elizabeth (Ebenezer) Peck,
Mary (Ebenezer) Alling,
Abigail Pierce,
Sarah (Jeremiah) Macumber, * 1778
Ruth (Matthew) Gilbert, * 1780
Sarah Noyes,
Sarah Trowbridge,
c. James Pierpont, * 1776
c. Sarah (James) Pierpont, * 1753

1741.

June 25. Joseph Mix,
David Punderson,
Samuel Atwater,

June 25.	Sarah (James) Sherman, Damaris (Joseph) Mix, Sarah Beecher, Phillis, (negro.)	* 1802
Aug. 19.	Thomas Punderson, Enos Alling, Abraham Bradley, John Lines, Susan Cook, Mary Dickerman, Mary White, Elizabeth Talmadge, Elizabeth Miles, Hannah Bishop,	* 1776 * 1768
Sept. 2.	Elisha Whiting, Samuel Gilbert, Benjamin Talmadge, Jonathan Hitchcock, John White, Dea. Samuel Bishop, Timothy Gorham, Andrew Bradley, Phebe Andrus, Abigail Hitchcock, Sybil Gilbert,	* 1779

1742.

Feb. 4.	Lois Johnson Mary Trowbridge, Sarah Miles,	
Dec. 30.	Lydia (Stephen) Sperry, Lydia (Abraham) Tuttle, Rebecca Bassett,	* 1776

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Dec. 30. Sarah Talmadge,
Martha Mansfield,

1743.

June 9. Aaron Day, * 1778
Elizabeth Munson,
Anna Bradley,
Elizabeth Diodate,
Eunice Clark,
Pero, (negro.) * 1780

1744.

Aug. 2. Dea. John Whiting, * 1786
Amos Perkins,
Dinah (Pero) (negro.) * 1802

1745.

July 4. Phebe Alling,
Elizabeth Bassett,
Pompey, (negro.)
c. Thomas Clap,
c. Mary (Thomas) Clap,
c. Elizabeth (James) Atwater, * 1776
c. Sarah (Jonathan, Jun.) Atwater,
" 28. Esther (John) Potter,

1746.

May 21. Leveret Hubbard, * 1794
John Hubbard, * 1773
Damaris Atwater,
Nov. 30. John Hull,

1747.

Aug. 9. Ebenezer Dorman, * 1764
Abigail (Ebenezer) Dorman, * 1773

1748.

Jan. 24.	Elizabeth (William) Lyon,	* 1810
May 26.	Martha Perkins,	
Nov. 6.	Sarah Rathbotham,	

1749.

Aug. 27.	Jonathan Alling,	* 1775
Nov. 23.	Mary Saltonstall,	
	Sarah Brown,	
	c. Thomas Darling,	* 1789

1750.

Jan. 28.	Abigail (Thomas) Potter,	* 1789
Aug. 26.	Matthew Todd,	

1751.

May 19.	Mary (——) Wooster,	
	Temperance Clap,	
July 21.	Hannah (Joseph) Hitchcock,	* 1794
	Mary (Medad) Lyman,	
Nov. 17.	Susanna (Stephen) Howell,	* 1783
	Abigail Atwater,	* 1769
Dec. 29.	c. Dea. Daniel Lyman,	* 1786

1752.

Feb. 23.	Sarah (Samuel) Miles,	
	Sarah Miles,	
	Hannah Miles,	
July 26.	Isaac Bradley,	
	Sarah (Isaac) Bradley,	

1753.

- Feb. 18. Elizabeth Hubbard,
Rose, (negro.)
Apr. 29. Sarah (Samuel) Atwater,
May 27. Sarah (Dea. John) Whiting, * 1769

1754.

- Mar. 31. c. Isaac Stiles, Jun.,
Martha (Rev. Chauncey) Whittelsey, * 1812

1756.

- Jan. 18. John Noyes, * 1767
Apr. 28. ——— Johnson,

1757.

- June 26. Sarah (Leverett) Hubbard. * 1769

ANCIENT WAYMARKS.

A

PROFESSION OF FAITH,

By JOHN DAVENPORT,

AT THE INSTITUTION OF THE

FIRST CHURCH IN NEW HAVEN;

AND THE

NEW HAVEN CATECHISM,

ORIGINALLY PREPARED FOR THAT CHURCH,

BY

JOHN DAVENPORT, PASTOR,

AND

WILLIAM HOOKE, TEACHER.

WITH A PREFACE,

BY

LEONARD BACON,

PASTOR OF THE SAME CHURCH.

NEW HAVEN:

PRINTED BY B. L. HAMLEN,

Printer to Yale College.

1853.

To the members of the FIRST CHURCH in New Haven, these memorials of the faith and order in which their fathers and predecessors walked, are inscribed and commended, with grateful acknowledgment of their long continued kindness, and with prayer to God for their highest prosperity, by their pastor.

EDITOR'S PREFACE.

THE Church of Christ, now known as the First Church in New Haven, was gathered from among a company of voluntary exiles in the wilderness, before New Haven had an English name, in the summer of 1639.

On the fourth day of June—the fourteenth as we now reckon—the planters of the colony, most of whom had been, before their emigration, under the pastoral care of the Rev. John Davenport, while he was vicar of St. Stephen's Coleman street, in London, "assembled together in a general meeting to consult about settling civil government according to God, and the nomination of persons that might be found, by consent of all, fittest in all respects for the foundation work of a church which was intended to be gathered in Quinipiack." After a free and careful debate, the substance of which, is preserved upon the record, several points were unanimously settled "as a fundamental agreement concerning civil government." They then proceeded "to consideration about the gathering of a church." Tradition tells us that by way of preparation for this transaction, Mr. Davenport had preached from Prov. ix, 1, "Wisdom hath builded

her house, she hath hewn out her seven pillars." The record shows that "to prevent the blemishing of the first beginning of the church work, Mr. Davenport advised that the names of such as were to be admitted might be publicly propounded to the end that they who were most approved might be chosen. For the town being cast into several private meetings, wherein they that lived nearest together gave their accounts one to another of God's gracious work upon them, and prayed together and conferred to their mutual edification,—sundry of them had knowledge one of another; and in every meeting some one was more approved of all than any other. For this reason, and to prevent scandals, the whole company was entreated to consider whom they found fittest for the work." The result of the deliberation was that twelve men were agreed upon, who were "to choose out of themselves seven;" and the seven were to be the first members of the Church.

The seven pillars thus selected, were Theophilus Eaton, John Davenport, Robert Newman, Matthew Gilbert, Thomas Fugill, John Punderson, and Jeremiah Dixon. By these persons, making profession of their faith and covenanting with each other, the Church was constituted.*

* In like manner the First Church in Boston was constituted, on the 30th of July, 1630, by John Winthrop, Thomas Dudley, Isaac Johnson, and John Wilson, the four most eminent persons in that emigration, who, it may be presumed, were in some form of general consent designated to that service.

It was on that occasion that "Mr. J. D. sometime preacher of Stephen's Coleman street," made the profession of his faith which is here republished. It purports to have been "made publicly before the congregation at his admission into one of the Churches of God in New England," and therefore could have been made on no other occasion than that of the institution of this Church. He was the pastor of the Church from its beginning till the year 1662, when he removed to Boston.

There is no evidence that this Confession of Faith was drawn up to be imposed on all candidates for admission to the Church, or to be used at all as a test of soundness in the faith. It is to be understood as the form in which John Davenport made public profession of his own faith, when he and the six others who had been designated to that service united in constituting the New Haven Church. The others may have adopted the same form, or they may have had each his own form of sound words. Such was the primitive custom in New England. "Few learned men," says Cotton Mather, (*Magnalia*, Book V. Part I. § 3,) "have been admitted as members of our churches, but what have, at their admissions, entertained them with notable confessions of their own composing; insomuch that if the Protestants have been by the Papists called *Confessionists*, the Protestants of New England have, of all, given the most laudable occasion to be called so."

This Confession of Faith made in 1639 at Quinpiack in New England, was published in London, in 1642. At that date the question between the Presbyterian system of Scotland and what was called "the New England way," was beginning to be agitated among the English Puritans, whose day of shortlived power in church and state was beginning to dawn. The great lay chiefs of English Puritanism, such as Hampden, Cromwell, and Lord Say and Seal, were in relations of friendly correspondence with the leaders of the emigration to New England. Already the division between the Presbyterian element in Puritanism, and the Congregational element—the division between those on the one hand, who were still zealous for a state church, with uniformity of doctrine and of discipline enforced by law, and those on the other hand who were working toward the idea of self-governed churches, formed by voluntary agreement and free from all exterior jurisdiction—was beginning to be developed. Naturally, the New England churches were assailed with the convenient calumny that they were not orthodox, and with the argument that their system gave no adequate security for the orthodoxy of their ministers. This shows why it was that such a document as Davenport's Confession of Faith, made at his admission into one of the churches of New England, was of such significance in his native land, and in the city of his former ministry. It was useful as a reply to the re-

proaches of Presbyterian writers like Rutherford; and for that reason, we may presume, it was published. Thus Cotton Mather says, (Mag. B. V, P. 1, § 1,) "It was once an unrighteous and injurious aspersion cast upon the churches of New England, that the world knew not their principles: whereas they took all the occasions imaginable to make all the world know that in the doctrinal part of religion, they have agreed entirely with the reformed churches of Europe, and that they desired most particularly to maintain the faith professed by the churches of Old England."

The Rev. William Hooke was the colleague of Davenport, and teacher of the New Haven Church, from 1644 to 1656, when he returned to England, and became one of the domestic chaplains at the palace of Whitehall, the Protector being an old friend of his and a near kinsman of his wife. The New Haven Catechism, first published in 1659, and now re-published, was the joint work of the pastor and teacher. The Westminster Catechisms were composed in 1647, and published in 1648. But the Westminster Assembly was not highly esteemed or honored by the New England churches in that day; and the church in New Haven, with Davenport for its pastor, and Hooke for its teacher, felt itself quite able, in its independency, to have a catechism of its own. Nor was there anything unusual in such a proceeding at that time. Many were the churches whose pastors or teachers did

likewise. In the catalogue of New England catechisms put on record by Cotton Mather, we find "a lesser and a larger by Mr. Norton," of Ipswich and afterwards of Boston, "a lesser and a larger by Mr. Mather," of Dorchester, "several by Mr. Cotton," teacher of the First Church in Boston, "one by Mr. Davenport, one by Mr. Stone," of Hartford, "one by Mr. Norris," of Salem, "one by Mr. Noyes," of Newbury, "one by Mr. Fisk," of Chelmsford, "several by Mr. Eliot," of apostolic memory, "one by Mr. Seaborn Cotton," of Plymouth, and "a large one by Mr. Fitch," of Norwich. Gradually the Westminster Shorter Catechism came into general use, and others were superseded and forgotten.

If any ask why these documents are reproduced at this day, it will be a sufficient answer to say that they have a historical value. We need not affirm that the confession of faith made by Davenport at the gathering of a church in the wilderness of New England is better than that which was afterwards framed by the Assembly of Divines in the chapel of King Henry VII at Westminster; but something may be learned by comparing the one with the other; and the first may be worth as much as the second to show how far the orthodoxy of New England has changed in two centuries. We need not say that the New Haven Catechism is better than the Assembly's Shorter Catechism which has thrown it into so long an oblivion; but to compare

the two and note their accordance and their points of difference, may be a profitable study.

A few years ago, when the editor of these documents was preparing a volume of discourses on the history of the First Church in New Haven, he could not ascertain that any copy of either of these works was in existence. More recently, a distinguished collector of documents relating to American history, Henry Stevens, Esq., now residing in London, has obtained there the copies from which the present edition is taken. The Catechism was presented by Mr. Stevens to the Library of Yale College: the only other copy known, is in the British Museum. The Confession of Faith was presented by him to the Rev. Dr. Bushnell of Hartford, who is connected by marriage with the family of Davenport.

THE PROFESSION OF THE FAITH

OF

THAT REVEREND AND WORTHY DIVINE MR. J. D.,
sometimes preacher of Steven's Coleman street, London.

MADE PUBLICLY BEFORE THE CONGREGATION AT HIS ADMISSION INTO
ONE OF THE CHURCHES OF GOD IN NEW-ENGLAND.

*Containing twenty several heads as it was drawn from his own
copy.—viz.*

1. Concerning the Scriptures.
2. Concerning the Godhead in the unity of essence, and trinity of persons.
3. Concerning the decrees of God.
4. Concerning Creation and Providence.
5. Concerning the fall of man and original sin.
6. Concerning man's restitution.
7. Concerning the person and natures in Christ.
8. Concerning the offices of Christ.
9. Concerning Christ's prophetic office.
10. Concerning the priesthood of Christ.
11. Concerning Christ's kingly office. 1. In general.
12. Concerning his kingdom. 2. In special.
13. Concerning the application of redemption.
14. Concerning a particular instituted Church, and the privilèges thereof.
15. Concerning the manner of gathering a Church.
16. Concerning the sacraments.
17. Concerning the power of every church.
18. Concerning the communion of churches.
19. Concerning church officers.
20. Concerning giving every man his due.

LONDON: Printed in 1642.

NEW HAVEN, Ct.: Re-printed in 1853.

PROFESSION OF FAITH.

I BELIEVE WITH ALL MY HEART, AND CONFESS
WITH MY MOUTH,

1. *Concerning the Scriptures.*

THAT all Scripture is by divine inspiration, or in-breathing of God (by Scripture I mean the books of the Old Testament, as Moses and the Prophets, and of the New Testament) and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 1 *Tim.* iii, 16, 17, and that in all things which concern faith and obedience, whether in God's worship, or in the whole conversation of men, it holdeth forth a most perfect rule, whereunto nothing may be added, nor from it may aught be diminished. *Deut.* iv, 2; *Rev.* xxii, 18, 19. Which also is so clear in all truth necessary to salvation, that the entrance into it giveth light, yea, understanding to the simple. *Ps.* xix, 7.

2. *Concerning the Godhead in the unity of essence, and trinity of persons.*

That God is a Spirit most holy, immutable, eternal, every way infinite, in greatness, goodness, power, wisdom, justice, truth, and in all divine perfections, 1 *Tim.* vi, 15, 16; *John* iv, 24; *Isa.* vi, 6; *Ex.* xxxiv, 6, 7. And that in this Godhead are three distinct persons, co-eternal, co-equal, and co-essential, being every one of them one and the

same God, not three Gods, and therefore not divided in essence, nature, or being, *Deut.* iv, 3, but distinguished one from another by their several, and peculiar relative property: the Father is of none but of himself; the Son is begotten of the Father before all worlds; the Holy Ghost proceedeth from the Father and the Son, from all eternity; all together are to be worshipped and glorified.

3. *Concerning the Decrees of God.*

That God hath unchangeably decreed in himself from everlasting, touching all things, great and small, necessary, contingent, and voluntary, with all the circumstances of them, to work, and dispose them according to the counsel of his own will (yet without being author of, or having fellowship with the sins of any) to the praise and glory of his great name. And touching the eternal estate of men, that God hath according to his most wise, free, and unchangeable purpose in himself, before the foundation of the world, chosen some in Jesus Christ to eternal life, to the praise and glory of his grace, and rejected or reprobated others to the [glory of his justice.]

4. *Concerning Creation and Providence.*

That in the beginning God made by his Word all things of nothing, very good, and made man male and female after his own image, righteous; and as a faithful Creator doth still uphold, dispose, and govern all things to the ends for which they were created, having care especially for man, and amongst men chiefly for the righteous and believers; so that neither good nor evil befalls any man without God's providence.

5. *Concerning the fall of man and original sin.*

That inasmuch as Adam was the root of all mankind, the law and covenant of works was

given to him, as to a public person, and to a head from whence all good or evil was to be derived to his posterity : seeing therefore that by the subtlety of the serpent, which Satan used as his instrument, first Eve, then Adam, being seduced, did wittingly and willingly fall into the disobedience of the commandment of God, death came upon all justly, and reigned over all, yea, over infants also which have not sinned after the like manner of the transgression of Adam : hence also it is, that all since the fall of Adam are begotten in his own likeness, after his image, being conceived and born in iniquity, and so by nature children of wrath, dead in trespasses and sins, altogether filthy and polluted throughout in soul and body, utterly averse from any spiritual good, strongly bent to all evil, and subject to all calamities due to sin in this world, and for ever.

6. *Concerning man's restitution.*

That all mankind being thus fallen, yet the elect, and only they, are redeemed, reconciled to God, and saved not of themselves, neither by their own works, but only by the mighty power of God, of his unsearchable, rich, free grace and mercy, through faith in Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption ; in the relation both of a surety to satisfy God's justice for us, and of a head to restore the image of God that was lost, and repair the nature that was corrupted in us.

7. *Concerning the Person and natures in Christ.*

That the Lord Jesus of whom Moses and the Prophets wrote, and whom the Apostles preached, is, as touching his Person, the everlasting Son of God the Father by eternal generation, co-essential,

co-equal, and co-eternal God with him, and with the Holy Ghost; by whom he made the world, and by whom he upholdeth and governs all the works he hath made: who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of David and Abraham, viz.: of Mary, that blessed virgin, by the Holy Ghost coming upon her, and the power of the most high overshadowing her; and was in all things like unto us, sin only excepted: so that in the person of Christ the two natures, the divine, and human, are truly, perfectly, indivisibly, and distinctly united.

8. *Concerning the offices of Christ.*

That Jesus Christ is the only mediator of the New Testament, even of the covenant of grace between God and man; the prophet, priest, and king of the church of God for evermore; and this office is so proper to Christ, as, neither in the whole, nor any part thereof, it can be transferred from him to any other. And to this office he was from everlasting, (and in respect of his manhood, from the womb,) called, separated, and anointed most fully with all necessary gifts, as it is written, God hath not measured out of the Spirit unto him.

9. *Concerning Christ's prophetic office.*

That Christ hath perfectly revealed the whole will of God, so far as it is needful for his people either jointly, or severally to know, believe, or obey, and that he hath spoken, and doth speak to his Church, in his own ordinances by those instruments whom he sendeth, and by his Spirit.

10. *Concerning the Priesthood of Christ.*

That Christ being consecrated hath appeared once to put away sin, by the offering and sacrifici-

cing of himself, and hath fully performed and suffered all those things, by which, God through the blood of his cross, in a sacrifice of a sweet smelling savor, might be reconciled to his elect; and having broken down the partition wall, and finished and removed those ceremonial rites and shadows, is now entered into the most holy place, (not made with hands) to the very heavens and presence of God, where he for ever liveth, and sitteth at the right hand of Majesty, to make intercession for such as come unto the throne of grace by that new and living way: and he maketh his people a spiritual house, and an holy priesthood to offer up spiritual sacrifices acceptable to God through him.

11. *Concerning Christ's kingly office. 1, in general.*

That Christ being risen from the dead, ascended up to heaven, set at the right hand of God the Father, hath all power in heaven and earth given to him, and doth exercise his power in his government of this world over all angels and men, good and bad, to the preservation and salvation of his elect, and to the ruling and destruction of the reprobate; communicating and applying to his elect, the benefits, virtue, and fruit of his prophecy and priesthood, to their regeneration, justification, sanctification, preservation, and strengthening in all their spiritual conflicts against Satan, the world, and the flesh; continually dwelling in them by his Holy Spirit, begetting and nourishing in them faith, hope, love, repentance, obedience, with peace and joy unto immortality; but on the contrary, limiting, using, restraining the reprobates, his enemies by his mighty power, as seemeth good in his divine wisdom and justice, to their seduction, hardening, and condemnation, till his appearing in glory with

his mighty angels, to judge both quick and dead ; where he will be and separate all his elect from them for ever, punishing the wicked with everlasting perdition from his presence ; and joining together the godly with himself in endless glory.

12. Concerning his kingdom. 2, in special.

That in the mean time besides his absolute rule in the world, Christ hath here on earth a spiritual kingdom in his Church, which he hath purchased and redeemed to himself as a peculiar inheritance ; into the body whereof he doth by the power of his Word and Spirit, gather his people, calling them through the ministry of the Gospel out of the world, and from idolatry, superstition, and from all works of darkness to fellowship with Jesus Christ, and by him with the Father, and the Holy Ghost, and with his people ; making them a royal priesthood, an holy nation, a people set at liberty to show forth the virtues of him that hath called them out of darkness into his marvellous light ; and uniteth them together as members of one body in his faith, love, and holy order unto all general and mutual duties ; and instructs and governs them by those instruments and ordinances which he himself hath prescribed in his Word for the edification of his body, the Church.

13. Concerning the application of Redemption.

That the Holy Ghost is sent by the Father and the Son to make application of redemption only to those whom the Father hath by his eternal decree given to Christ, and for whom Christ maketh intercession to his Father, and whom the Father accepts in Christ unto fellowship of the everlasting covenant of his free grace, having called them out of the world to fellowship with Jesus Christ by the

Gospel made effectual to that end, by the mighty power and operation of the Holy Ghost. Which grace of effectual calling is thus dispensed: to a poor lost sinner awakened and humbled by the law through the effectual working of the spirit of bondage, judging himself worthy to be destroyed for his sins, and seeing himself utterly destitute of all help or hope of himself, the Lord in the preaching of the Gospel, by the powerful work of the Holy Ghost, revealeth the fullness and all-sufficiency of that grace and salvation which is laid up in Jesus Christ, as the only suitable good to him, that he also enableth him spiritually and savingly to apprehend Jesus Christ as given him of the Father. And the same Spirit having thus enlightened him, doth leave a supernatural virtue, and impression of God's love upon the soul, whereby the soul is drawn to close with Christ, and with that grace of God in him, so entirely that there is now nothing between Christ and the soul, but it willingly parts with all things that hinder his enjoying of Christ. And by this effectual calling all that are brought to Christ are, 1st, justified, that is, absolved from sin and death, and accounted righteous unto life, for, and through Christ apprehended, received, and relied upon by faith; 2d, they are adopted, that is, accepted for Christ's sake to the dignity of God's children; they are also, 3d, sanctified, that is, really changed by degrees from the impurity of sin, to the purity of God's image; and lastly, they are glorified, that is, changed from the misery or punishment of sin, unto everlasting happiness, which begins in the inward sense of God's love to them in Christ, whence they have hope of glory, boldness in access to God, certainty of salvation, peace, joy unspeakable; and it endeth in their full perfection in soul and body.

14. *Concerning a particular instituted Church, and the privileges thereof.*

That it is a company of faithful and holy people, or persons, called out of the world to fellowship with Jesus Christ, and united in one congregation, to him as members to their head, and one with another, by a holy covenant for mutual fellowship in all such ways of holy worship of God, and of edification, one towards another, as God himself hath required in his Word of every Church of Christ, and the members thereof.

15. *Concerning the manner of gathering a Church.*

That it is the duty of all Christians, having renounced all false ways of idolatrons, anti-christian, and superstitious worship, and of sin, and the world (as to instruct and govern their own families according to God, so) to join willingly together in Christian communion and orderly covenant, and by free confession of the faith, and profession of their subjection to the Gospel of Christ, to unite themselves unto peculiar and visible congregations, wherein as members of one body, whereof Christ is the head, they are to worship God according to his Word. To this church he hath given royal privileges, as the holy oracles, the promises, the seals of the covenant, his presence, love, protection, and blessing in a special manner; here all that acknowledge him to be their prophet, priest, and king, are to be enrolled amongst his household servants, and to present their bodies, and souls, and gifts, and solemn services for a spiritual sacrifice acceptable to God by Jesus Christ. Being thus united, they to whom God hath given gifts to interpret the Scriptures, being approved by the Church, and appointed thereunto, may, and ought to teach publicly the

Word of God, by propheying according to the proportion of faith for edification, exhortation and comfort of the Church, till such time as men may be had fit to such office or offices as Christ hath appointed to the public ministry of his Church; and then they are upon due trial to proceed to the choice, and ordination of those officers according to God: and then the officers are to dispense the seals of the covenant, viz.: baptism to the seed of the faithful in their infancy, and to others not yet baptized, when by profession of their faith they are added to the Church: and all of the Church that are of years, and are able to examine themselves, must communicate also in the Lord's Supper in both kinds, viz.: bread and wine.

16. Concerning the Sacraments.

That they are, in the ordinance of God, signs and seals of God's everlasting covenant with us, representing and offering to all receivers, but exhibiting only to true believers the Lord Jesus Christ and all his benefits unto righteousness, sanctification, and eternal life, through faith in his name, to the glory and praise of God.

17. Concerning the power of every Church.

That Christ hath given the power of choosing officers, and of receiving in, or calling [censuring] of any member, to the whole body together of every church, and not to any one member apart, or to more members sequestered from the whole, or to any other congregation to do it for them; yet so as every church ought to use the best help they can heretunto, and the most meet member they have to pronounce the same in their public assembly, if they want officers. And to this censure and judgment of Christ, duly and orderly dispensed, every mem-

ber of the congregation, yea, and officer also, how excellent or learned soever he be, is subject. Yet ought not the Church without great care and advice to proceed against such public persons.

18. *Concerning the communion of Churches.*

That although particular churches be distinct and several independent bodies, every one as a city compact within itself, without subordination under or dependence upon any other but Jesus Christ, yet are all churches to walk by one and the same rule, and by all means convenient to have the counsel and help one of another, when need requireth, as members of one body in the common faith under Christ their only head.

19. *Concerning church Officers.*

That Christ when he ascended up on high gave gifts unto men, and disposed of them in several functions; and for public ordinary ministry, he gave pastors, teachers, elders, deacons, helpers, for the instruction, government, and service of his Church to the world's end. And that none may usurp or execute a ministry in the church but such as are rightly called by the church whereof they stand ministers, and being so called they ought to give all diligence to fulfill their ministry, and to be found faithful, and unblameable in all things. And that this ministry is alike given to every church of Christ, with like and equal power and commission to have and enjoy the same as God offereth fit men and means, and the same rules are given to all for the election and execution thereof in all places; which rules and laws it is not lawful for those ministers, or for the church, wittingly to neglect, or transgress in any part. And those ministers, thus chosen, and executing their office faithfully,

every church is bound to have them in singular love for their work's sake, to reverence them according to the dignity of their office which they execute, and to provide for them that they be not entangled with the cares of this life, according to the law of Christ: and this to do not as in way of courtesy or mercy, but out of duty to them in the Lord; and having hope in God that the resurrection shall be of the just and of the unjust; of the just to the resurrection of life, and of the unjust to the resurrection of condemnation.

20. *Concerning giving every man his due.*

That unto all men is to be given whatsoever is due to them, in regard of their office, place, gifts, wages, estate, and condition; endeavoring ourselves to have always a conscience void of offence towards God, and towards men.

A
CATECHISM
CONTAINING
THE CHIEF HEADS
OF
CHRISTIAN RELIGION.

PUBLISHED AT THE DESIRE, AND FOR THE USE OF THE
CHURCH OF CHRIST AT NEW HAVEN.

BY
JOHN DAVENPORT, *Pastor*,
AND
WILLIAM HOOKE, *Teacher*.



LONDON: Printed in 1659.
NEW HAVEN, Ct.: Re-printed in 1853.

A CATECHISM FOR NEW HAVEN.

Question. What is true religion?

Answer. A wisdom from above, whereby we live unto God.

James iii, 17; Titus i, 1; Rom. vi, 10, 11; 1 Pet. iv, 2, 6.

Q. How may a man live unto God?

A. By faith in God, and obedience towards God.

Tit. iii, 8; 1 Tim. i, 19; Acts xxiv, 14, 15, 16.

Q. What is faith in God?

A. It is the first act and means of spiritual life, whereby the soul, believing God, resteth in God, as in the only author and principle of life.

Heb. x, 38; Jer. xvii, 7; 1 Tim. iv, 10.

Q. How may we know God, that we may have faith in him?

A. None knoweth God, as he is in himself, but himself. But, so far as God hath revealed himself, we may know him sufficiently unto life, by his back parts.

1 Tim. vi, 16; Deut. xxix, 29; Exod. xxxiii, 19, 20, 23.

Q. What are God's back parts?

A. His sufficiency or being, and efficiency or working, so far as he hath revealed them.

Heb. xi, 6.

Q. What is God's sufficiency?

A. His infinite perfection, whereby he is in himself all-sufficient to himself and to all his creatures.

Gen. xvii, 1.

Q. Wherein consisteth the all-sufficiency of God?

A. In his essence, and subsistence, whereby he is one God, and three persons.

1 John v, 7.

CONCERNING GOD'S ESSENCE.

Q. What is God's essence?

A. It is that, whereby he is absolutely the first being, and therefore essentially one.

Isa. xlv, 6; Rev. i, 8; Deut. vi, 4; 1 Cor. viii, 5, 6.

Q. Seeing that this one pure essence cannot be conceived of us sufficiently by one act; how hath God made it known unto us?

A. This one essence is explicated, and declared to us, in the Scripture, by divers attributes.

Exod. xxxiv, 6, 7.

Q. What are God's attributes?

A. God's attributes are that one most pure and simple essence, or act, in God, diversely made known unto us, and apprehended by us.

Deut. x, 17; 1 John iv, 16.

Q. How many kinds of these attributes are there?

A. God's attributes are of two sorts. 1. Those which show what God is. 2. Those which show who God is. Both these are necessary, that we may know God, to believe in him.

1 Tim. i, 17.

Q. What are the attributes whereby you understand what God is?

A. These, God is a Spirit, living of himself, and in himself.

John iv, 24, and v, 26; 1 Thes. i, 9.

Q. What are the attributes whereby you understand who God is?

A. His essential properties, which show, 1. How great a God he is. 2. What manner of God he is.

Ps. cxlv, 3, 8.

Q. What attributes show his greatness?

A. To show his greatness, he is declared to be, 1. One as in essence, so also in number, or individually and most perfectly one. 2. Infinite, without

all limits of essence. 3. Eternal, without beginning, succession, and end.

Mark xii, 32; Jer. xxiii, 23, 24; Ps. xc, 2; 1 Tim. i, 17.

Q. What attributes show us what manner of God he is?

A. Those properties whereby he is said to work. And unto these all properties of his essence and greatness must be attributed, viz.: his simplicity, unchangeableness, infiniteness, and eternity.

Ps. lxxi, 19; Exod. iii, 14; Ps. cxlv, 7, 8.

Q. What are those properties whereby he is said to work?

A. For our understanding, they may be called the divine powers, whereby God is able to act, and the virtues, wherewith the powers are adorned, whereby God is ready to act.

Num. xi, 23; Isaiah lix, 1.

Q. What are God's powers or abilities?

A. 1. God's understanding, whereby he understandeth all things together and at once. 2. God's will, whereby he willeth most freely and purely what is good.

Heb. iv, 13; Exod. xxxiii, 19; Ps. cxxxv, 6.

Q. What are the virtues of those powers of God?

A. In general; God's absolutely perfect goodness. In particular; the virtues of his understanding are his wisdom and knowledge; the virtues of his will are his holiness, love, righteousness, &c. In the acting of both which, consisteth God's blessedness and all-sufficiency.

Matt. xix, 17; Rom. xvi, 27; Deut. xxxii, 4; 1 Tim. i, 11; vi, 15.

HITHERTO OF GOD'S ESSENCE; NOW OF HIS SUBSISTENCE.

Q. What is God's subsistence?

A. That one most pure essence, with the relative properties called persons.

Heb. i, 3; John xvii, 3.

Q. What are those relative properties?

A. They are three. 1. To beget. 2. To be begotten. 3. To proceed.

Q. How many persons then are there in the Godhead?

A. There are three persons in one Godhead. 1. The Father, the first person, in order, not in time, begetting the Son. 2. The Son, the second person, begotten of the Father. 3. The Holy Spirit, the third person, proceeding from them both.

1 John v, 7; Ps. ii, 7; John i, 18; John xv, 26.

Q. Are these three persons three distinct Gods?

A. No, for they are but one pure essence, and therefore but one God.

John i, 1; Acts v, 3, 4.

Q. If every person be God, how can they be distinct persons, and yet not distinct Gods?

A. Because one and the same thing may have many relative properties and respects of being, which in the Godhead make distinct persons. As one and the same man may be a father in one respect, a master in another respect, a scholar in another respect. Yet this comparison doth not fully express the thing, but imperfectly illustrate it, to our weak apprehensions, which cannot fully comprehend this glorious mystery.

Q. What followeth from hence, that these three persons are but one God?

A. That all the three persons are co-essential, co-equal, co-eternal, one in another, mutually delighting, and glorifying each other: and that God, as the object of our faith, is every way sufficient to communicate life and blessedness to us.

John x, 38; John xvi, 13, 14, 15; Prov. viii, 30; John xiii, 31, 32; 2 Cor. xiii, 14.

HITHERTO OF GOD'S SUFFICIENCY: NOW OF GOD'S
EFFICIENCY, OR WORKING.

Q. What is God's efficiency, or working?

A. It is that, whereby he worketh all things, and in all things.

1 Cor. xii, 6; Rom. xi, 36.

Q. What of God appeareth in his working?

A. The all-sufficiency, 1. Of his essence, in his actual or exercised omnipotence, whereby he doth whatsoever he will do. 2. His subsistences, in the joint and distinct working of the three persons.

Ps. cxv, 3.

Q. What is the joint working of the three persons?

A. It is that whereby the three persons work the same thing inseparably, each person of himself, and without pre-eminence of dignity, one above another.

John v, 17, 19; John xvi, 15.

Q. What is their distinct manner of working?

A. Whereby every person worketh according to his distinct manner of subsisting.

Q. What is the Father's distinct manner of working?

A. To work from himself, by the Son, and by the Holy Ghost. Hence the beginning of things, and so creation, is properly attributed unto the first person, though the Son and Holy Ghost do create also.

1 Cor. viii, 6; Matt. x, 20.

Q. What is God the Son's manner of working?

A. He worketh from the Father by the Holy Ghost. And hence the dispensation of things, and so redemption, is properly attributed to him.

John v, 19; John xvi, 15.

Q. What is the Holy Ghost's manner of working?

A. To work both from the Father and the Son. Hence the consummation of things, and so application, is properly attributed to him.

John xvi, 13, 14, 15.

Q. In God's efficiency we are first to consider his decree. What is God's decree?

A. It is his definitive sentence concerning the effecting of all things by his mighty power, according to the counsel of his will.

Eph. i, 11.

Q. What is his counsel?

A. It is the wise determination of his will touching his working all things in the best manner for his own glory.

Prov. viii, 12, 14; Ps. civ, 24; Acts iv, 28.

Q. What is the pleasure of his will?

A. It is the free act of God's will, whereby he willeth himself directly, as the greatest good, and all other things for himself, according to his good pleasure.

Prov. xvi, 4; Matt. xi, 25.

Q. What learn we hence?

A. That God's good pleasure is the first and best cause of all things.

Ps. cxv, 3.

Q. What attributes of God appear in his decree?

A. First, his constancy, whereby his decree remaineth unchangeable. 2. His truth, whereby he declareth only that which he hath decreed. 3. His faithfulness, whereby he effecteth what he hath decreed, and as he hath decreed.

Prov. xix, 21; Jer. x, 10; Isa. xlv, 10.

Q. So much of God's efficiency in general. Wherein doth it appear to us?

A. In two things. 1. In his creation of the world. 2. In his providence.

Isa. xxxvii, 16; Neh. ix, 6; Ps. civ.

Q. What is creation?

A. Creation is God's efficiency or working, whereby he made the world, from the beginning, of nothing, very good.

Ps. civ, 5; Gen. i, 31.

Q. Did God make the world in one instant?

A. No: but by parts, in the space of six days.
Gen. viii.

Q. When did God make the third heaven and the angels?

A. In the beginning of the first day.

Gen. i, 1; Job xxxviii, 6, 7.

Q. What is the creation of the third heaven?

A. Whereby he made it to be a most glorious place, replenished with all things which belong to eternal blessedness, wherein the majesty of God is seen as it were face to face, called the heaven of heavens, the third heavens, the habitation of God, our father's house.

Heb. xi, 10; Ps. xvi, 11; 1 Kings viii, 27; 2 Cor. xii, 2, 4; John xiv, 2.

Q. What is the creation of angels?

A. Whereby he created an innumerable multitude of heavenly spirits, indued with perspicuity of understanding, freedom of will, perfection of strength, admirable swiftness, and perfect in holiness and righteousness, to glorify God, and to execute his commands, especially about those that shall be heirs of salvation.

Col. i, 16; Heb. xii, 22; Heb. i, 14; 2 Sam. xxiv, 16, 17; Ps. ciii, 20; 2 Pet ii, 11; Ezek. i, 6; Ps. xxxiv, 7.

Q. When and how did God create man?

A. The sixth day, he made him a reasonable creature, consisting of a body made of the dust, and of an immortal soul, in the image of God.

Gen. i, 26, 27; Gen. ii, 7.

Q. What is the image of God wherein man was made?

A. The conformity of man, in his measure, to God, both in his nature, and in his government of the creatures.

Gen. i, 26; Eccl. vii, 29.

Q. What became of man being thus made?

A. He was placed in the garden of Eden to live unto God, together with the woman whom God made, (in respect of her body, of Adam's rib; her immortal soul, as man's, being immediately created and infused of God,) and gave her to the man for a meet helper, that nothing might be wanting to him for his well-being.

Gen. i, 26, and ii, 18, 21, 22, 23; 1 Cor. xi, 8, 9.

Q. What is God's providence?

A. Providence is that whereby God provideth for his creatures being made, even unto the least circumstance, according to the counsel of his will.

Ps. cxlv, 15, 16; Prov. xvi, 9 and 33.

Q. How is God's providence distinguished?

A. It is either, 1. Ordinary and mediate, whereby he provideth for his creatures by ordinary and usual means. Or 2. Extraordinary and immediate, whereby he provideth for his creatures by miracles, or immediately by himself.

Hosca ii, 21; Matt. xiv, 14, 20; Isa. xxxvii, 30.

Q. Wherein is God's providence seen?

A. 1. In conserving; whereby he upholdeth all things in their being, and power of working. 2. In governing; whereby he guideth and directeth, and bringeth all creatures to their ends.

Neh. ix, 6; Acts xvii, 28; Heb. i, 3; Ps. xxix, 10, and civ, 19; Rom. xi, 33.

Q. Doth God govern all creatures alike?

A. No, some he governeth by a common providence; others by a special providence, namely angels and men, to an eternal state of happiness, in pleasing him, or of misery in displeasing him.

Deut. xxx, 13, 16, 17; Rom. ix, 18.

Q. What of God's providence appeareth in his special government of men?

A. Two things. 1. Man's apostasy or fall. 2. His recovery.

Rom. v, 19; 1 Cor. xv, 21.

CONCERNING THE FALL OF MAN.

Q. What are you to observe in man's fall?

A. Two things. 1. His transgression in eating the forbidden fruit. 2. The propagation of it.

Gen. ii, 17; Rom. v, 12.

Q. How may the greatness of this sin appear?

A. Three ways. 1. By the nature of the sin, as it was contrary unto the love of God, and a breach of the whole law, and a professed contempt of the covenant, in violating the seal of it, and all this, when he was able to obey God perfectly. 2. By the evils contained in it, namely, unbelief, horrible pride, unthankfulness, intemperance, and profaneness, in selling his birthright for the fruit of a tree. 3. By the consequent of it, foretold him, namely, death: and so it was murdering himself and all his posterity, in body and soul eternally, as much as in him lay.

Q. What were the causes of this sin?

A. 1. The unblameable cause is the law of God. And as the law did it, so God did it, holy, justly, blamelessly. 2. The blameable causes were principally man himself, abusing his own free will; less principally, the devil, abusing the serpent, to deceive the woman, and she enticed the man.

Rom. v, 13; Rom. vii, 10, 12; Eccl. vii, 29; Gen. iii.

Q. What is the devil?

A. That multitude of apostate angels, which, by pride, and blasphemy against God, and malice against man, became liars, and murderers, by tempting him to that sin.

Luke xi, 18; 1 John iii, 12; 1 Tim. iii, 6; John viii, 44.

Q. What are the effects of this first sin of man?

A. 1. Guilt; whereby they are bound to undergo due punishment for their fault. 2. Punishment which is the just wrath of God, with the effects of it upon them for the filth of sin.

Gen. ii, 17; Rom. iii, 9, 19; Rom. i, 18.

Q. What attributes of God shine forth in punishing this sin?

A. 1. The holiness and purity of God. 2. His revenging justice. 3. His mercy towards the creatures offending, *viz*:

1. His clemency, moderating punishment; inviting sinners to repentance; and forbearing them in his patience and long-suffering.

2. His bounty, pouring his good gifts upon sinful creatures.

Hab. i, 13; Isa. vi, 3; Rom. ii, 6, 10, 11; Lam. iii, 21; Ezek. xviii, 23; 2 Peter iii, 9; Matt. v, 45.

Q. What are the particular punishments upon the causes of this sin?

A. Besides the fearful punishment of the devil and the serpent, the punishment of man was death, *viz*: 1. Of body. 2. Of soul. 3. Of both eternally.

Jude 6; Gen. iii, 16—19; ii, 17.

Q. What is meant by man's bodily death?

A. A deprivation and loss of the good things of this bodily life, with subjection to outward miseries and calamities, and in the end, the separation of the soul from the body, and the resolving of the body into the earth and other elements, whence it was taken.

Deut. xxviii, 21, 22, 29, 30; Job v, 7, and xiv, 16; Gen. iii, 19; Eccl. xii, 7.

Q. What is meant by man's spiritual death?

A. A deprivation and loss of God's image, with subjection to spiritual miseries, *viz*: 1. Bondage under Satan, the world, and sin, both original

(which is, the contrariety of the whole nature of man to the law of God so as it is averse from all good and bent unto all evil, and only to evil) and actual sin (which is the continual swerving of man's actions from the law of God, by reason of original sin, so that man hath no free will to any spiritual good.) 2. A deprivation and want of the sense of sin and misery, sinful security, stupidity, hardness of heart. 3. Terrors of conscience and despair.

Rom. iii, 23; Eph. ii, 2; 1 John ii, 15, 16; Rom. vi, 16, 17, 19, 20; John iii, 6; Rom. vii, 8, 17, 20, 21; Jer. ii, 13; 1 John iii, 4; Eph. iv, 19; Heb. x, 26, 27.

Q. What is meant by eternal death?

A. The consummation and perfection of the death, both of soul and body, in their eternal separation from God, delivery up to the power of the devil, and casting into hell, there to be tormented for ever.

Matt. xxv, 41; Rev. xxi, 8; Mark ix, 43, 44.

Q. Is this sin and punishment propagated to all Adam's posterity?

A. Yes: all that descend from Adam, by way of natural generation, are partakers of the same condition with him.

John iii, 3; Eph. ii, 5; Job xiv, 4.

Q. How is it propagated?

A. 1. By imputation, Adam's disobedience in that first sin is made ours. 2. By real communication, a sinful nature is from him derived unto us.

Rom. v, 12, 19; John iii, 3; Ps. li, 5.

Q. How shall it appear to be just that sin is thus propagated from Adam to his posterity?

A. 1. Because we are in him, as children in his loins, as members in the head, as branches in the root, as debtors in their surety or common undertaker. 2. Because we had all stood in him by imputation and communication of his righteousness,

if he had stood ; it is therefore equal that he falling we should fall in him.

CONCERNING MAN'S RECOVERY. AND FIRST OF
REDEMPTION.

Q. What is man's recovery ?

A. It is the lifting up of man from the state of sin and death, to the state of grace and life, merely out of the grace and free favor of God.

Eph. ii. 12, 13 ; Rom. v. 8.

Q. What are parts or ways of this recovery ?

A. They are two. 1. Redemption. 2. Application.

2 Cor. v. 19, 20.

Q. What is redemption ?

A. Redemption is the purchase of our liberty by giving a ransom satisfying to the justice of God, for the life and deliverance of man, from the captivity of sin, Satan and death, according to the covenant made between Christ and the Father.

Luke i. 74 ; 1 Cor. vi. 20 ; Isa. liii. 10, 11.

Q. Who is the Redeemer ?

A. Jesus Christ, God and Man.

1 Tim. ii. 5, 6 ; Rev. iv. 8, 9 ; Acts iv. 12.

Q. Why must the Redeemer be God and Man ?

A. That so he might be a fit mediator between God and man in the execution of his three offices, wherunto he was anointed.

Acts iii. 22 ; Isa. xlii. 1.

Q. What are those three offices of Christ ?

A. 1. His prophetic office, whereby he revealeth the will of the Father by his word and Spirit.
2. His priestly office, whereby he maketh full atonement with the Father for us, by his death and intercession at the right hand of the Father.
3. His kingly office, whereby with authority and power, he dispenseth and administereth all things,

and causeth them to work together for the good of his church.

Acts iii, 23; 1 Cor. i, 24; Rom. v, 10; Ps. ii, 6; Dan. ii, 44; Matt. xxviii, 18; Rom. viii, 28.

Q. What are the parts of redemption?

A. Two. 1. The humiliation of Christ, as our mediator. 2. The exaltation of Christ.

Q. What is the humiliation of Christ?

A. Whereby he emptied himself, was made of a woman, took on him the form of a servant, was made under the law, both to perform it and to suffer the punishment of our non-performance of it, and suffered (as being made sin and a curse for us,) death both in his body on the cross and in the grave, and in his soul, in the garden and on the cross, so far as was suitable to his person and necessary for our redemption.

Phil. ii, 7, 8; Gal. iv, 4; Rom. iii, 25; Heb. vii, 22.

Q. What is the exaltation of Christ?

A. Whereby he gloriously overcame and triumphed over all his and our enemies.

Eph. iv, 8.

Q. What was the first degree of his exaltation?

A. His resurrection the third day, whereby his soul and body were brought together again by the power of the Godhead, and so he rose from death, and appeared to his disciples for the space of forty days.

John ii, 19; Acts i, 3.

Q. What was the second degree of his exaltation?

A. His ascension into heaven, which was the going up of the manhood of Christ into the third heaven, by the power of the Godhead, from mount Olivet, in the sight of his disciples.

Acts i, 11, 12.

Q. What is the third degree of his exaltation?

A. His sitting at the right hand of God, whereby he being advanced to the fullness of all glory in

both natures, governeth and ruleth all things for the good of his people.

Ps. cxviii, 22; Eph. i, 20, 21, 22.

Q. What is the last degree of his exaltation?

A. His glorious return from heaven to judge the quick and the dead, to the unspeakable confusion of his enemies, and good of his people.

2 Tim. iv, 1; Matt. xix, 28; 2 Thes. i, 7, 8, 9.

CONCERNING APPLICATION.

Q. What is Application, which is the second part or way of our recovery?

A. Whereby the Holy Ghost, by the word and ministry thereof, maketh all that which Christ, as mediator hath done for the elect, efficacious to them, and to become their own.

John x, 16; and xvi, 14; Rom. x, 14, 17; Titus iii, 5, 6.

Q. Seeing this grace is effectually applied only to the elect, what is election?

A. Election is God's predestination of some certain persons that in them he might manifest the glory of his grace according to the good pleasure of his will.

Eph. i, 4, 5, 6.

Q. What is reprobation?

A. Reprobation is God's predestination of some certain persons, that in them the glory of God's justice may be manifested.

Rom. ix, 22; Jude 4.

Q. Seeing predestination is noted as the general act, which includeth both election and reprobation, what is predestination?

A. Predestination is the decree of God concerning the manifestation of his special glory in the eternal state of men, by a certain determination of the order of means to that end.

Rom. ix, 22, 23; 1 Thes. v, 9.

Q. When did God predestinate men?

A. From eternity. Before the foundations of the world were laid.

Eph. i, 4, 5; 2 Tim. i, 9.

Q. *How doth the Spirit make application of what Christ hath done for the elect, in time?*

A. Two ways. 1. By union of the souls to Christ. 2. By communication of the benefits of Christ to the soul.

Phil. iii, 9, 10.

Q. *What is this union, and when is it wrought?*

A. Whereby the Lord so joineth the soul to Christ, that he is made one spirit with Christ, and by having Christ, he hath right unto all blessings, which are prepared in Christ. This is wrought in effectual calling.

1 Cor. vi, 17; 1 John v, 12; John xvii, 21; Rom. viii, 28, 30, 32; Acts xxvi, 18.

Q. *What is effectual calling?*

A. It is the powerful call of God, whereby he draweth the elect, being humbled and lost sinners, unto Christ, that they may be united to him, and with God the Father in him.

2 Peter i, 1, 10; John vi, 44; 1 Peter ii, 4; 1 Thes. i, 1.

Q. *Why do you say being humbled and lost sinners?*

A. Because, as Christ is come to seek and to save that which is lost, so the Holy Spirit doth prepare men for union with Christ by powerfully convincing them of sin, in the ministry of the word, and so humbling them to a lost estate, before he apply the promise of grace in Christ to the working of faith in them.

Luke xix, 10; John xvi, 9, 10.

Q. *Why doth the Spirit proceed in this order?*

A. Because, till men be humbled to a lost estate they will not come to Christ as they ought, nor continue with him, nor glorify the all-sufficiency of the freeness and power of the grace of Christ.

John v, 40; Matt. xiii, 19; Rom. iv, 5, 15, 16.

Q. Have all that are prepared for Christ the same measure of humiliation?

A. The Spirit of God worketh freely, holding some under a greater, others under a lesser degree thereof: and some a longer, others a shorter time. But all are so far humbled as is necessary to the exalting of the grace of God in Christ, and to the preparing of them to come unto Christ according to the terms of the gospel.

Eph. ii, 4, 5; Matt. xi, 28.

Q. What acts doth effectual calling imply?

A. Two. 1. The effectual offer of Christ, or drawing us unto him. 2. Our coming unto Christ and receiving of him.

Acts xxviii, 28; John vi, 44, 45; and i, 12.

Q. What is the effectual offer of Christ, drawing us to him?

A. It is the propounding of Christ, as the only sufficient and necessary means to salvation, with an invitation and persuasion of men to believe on him, made, outwardly by the preaching of the gospel; inwardly, in the hearts of men by the Spirit of God shed abroad in our hearts, drawing unto him, by working faith in us unto union with him.

1 Cor. i, 23, 24; Heb. vii, 25; Acts iv, 12; John vi, 44, 45; Eph. i, 17; 2 Cor. iv, 13; 1 Cor. vi, 17.

Q. What is our coming to Christ, or receiving of him?

A. Whereby an humbled and enlightened sinner, being effectually persuaded and drawn and united to Christ, cometh out of himself and the creature, to Christ for Christ, receiving him in all his offices, and yielding himself up unto him, and to his disposal in all things, by virtue of the Spirit's effectual operation in this call, carrying forth our faith to lay hold on Christ, and to live in him.

John vi, 37, 44, 45; and x, 16; Phil. iii, 12; Luke i, 38; Isaiah xxxv, 5; Jer. iii, 22; Isa. xxvii, 5; Gal. ii, 20.

Q. Can a man of himself receive Christ?

A. No man can come unto Christ except the Father draw him, nor receive Christ except it be given him. Christ is received first passively, then actively: we are known of him before we know him, and are apprehended of him before we can apprehend him.

John vi. 45; John iii. 27; Gal. iv. 9; Phil. iii. 12.

Q. What is the passive receiving of Christ?

A. That whereby a spiritual principle of grace is ingenerated in man's will.

Eph. ii. 5; Phil. ii. 13.

Q. What is our active receiving Christ?

A. It is that, whereby faith, infused into the heart by the Spirit, acteth upon Christ, believing in him, and by him in God.

2 Cor. iv. 13; John iii. 16; 1 Peter i. 21.

Q. What is the communication of Christ's benefits?

A. Whereby the soul being possessed with Christ and right unto him, hath, by the same Spirit, fruition of him and all his benefits.

John iv. 10, 14.

Q. How are the benefits of Christ conveyed to believers?

A. Two ways. 1. By way of imputation. 2. By way of infusion.

Q. What is Imputation?

A. When that which another hath and doth is accounted mine, as though I had it and did it. As when a debtor is acquitted for the payment, which his surety hath made on his behalf.

Philemon. 18; 2 Cor. v. 19, 21.

Q. What is Infusion?

A. When certain gracious qualities, or indwelling spiritual gifts of grace are wrought in a man, which he had not before, whereby he liveth unto God.

1 Peter i. 3; James ii. 20; 2 Cor. v. 17.

Q. What benefits of Christ are conveyed to believers by imputation ?

A. 1. Adoption, which is the gracious sentence of God the Father, whereby he doth for Christ's sake, accept believers into the dignity of his children. 2. Justification, which is the gracious sentence of God, whereby he doth, for Christ's sake, acquit a believer from sin and death, and account him righteous unto life.

John i, 12; Gal. iii, 26; and iv, 5; Rom. iii, 21, 28; and viii, 33; 2 Cor. v, 21; Phil. iii, 9; Rom. v, 10, 18, 19.

Q. What benefits of Christ are conveyed to believers by infusion ?

A. 1. Sanctification, which is a powerful change of a man from the filthiness of sin, to the purity of God's image, through the efficacy of Christ in him. 2. Glorification, which is the blessed change of a man, from the misery and punishment of sin, into eternal happiness.

2 Cor. vii, 1; 1 Thes. v, 23; Eph. iv, 20, 25; Phil. iii, 10; Heb. ix, 14; Rom. viii, 30; 1 Cor. i, 30; John iii, 36.

CONCERNING THE SUBJECT OF THIS APPLICATION.

Q. To whom is Christ applied ?

A. To the church which is the proper subject of redemption, and of all the privileges that flow from thence.

Eph. v, 25, 26, 27; John xvii, 9, 10, 11.

Q. How is the church said to be the subject of this application; are men members of the church before Christ be applied to them ?

A. Not so. Men are not first actually of the church, and afterwards made partakers of the union and communion with Jesus Christ; but Christ is first effectually applied to the calling of men unto union and communion with him, and then they become the church of God. For the church hath its

name and definition from calling: namely, The church is a company of called ones, or of believers, or of such as are in Christ, and have communion with him, and with the Father in him.

Eph. iv, 16; 1 Cor. i, 2; Eph. i, 1; 1 Thes. i, 1; 1 John i, 3.

Q. Hath every member of the church the same degrees and measures of communion with Christ?

A. No. There are different degrees of communion with Christ: whence ariseth the distinction of the church into militant and triumphant.

1 Cor. xiii, 9, 12; Eph. vi, 12, 13; and iv, 13.

Q. There is a distinction of the militant church, into visible and invisible: what doth that hold forth unto us?

A. Not two several kinds of churches nor two several parts of the same church; but two different manners, or respects of the church, which is invisible and spiritual, in respect of its essential form, or internal faith; but in respect of its accidental form, or external profession of faith, is visible.

Q. The church militant is not visible altogether at once, how then is it visible?

A. Principally, in the joint profession of believers joined together in distinct congregations which are so many churches.

Rev. i, 4; 2 Cor. viii, 1, 19.

Q. What is an instituted church?

A. It is a company of believers, or saints by calling, together with their seed, joined together in fellowship with the Lord Jesus, and one with another, as a spiritual political body, in the congregation, by a public covenant to use constantly all the means appointed of God for his glory in their mutual edification and salvation in the visible communion of saints.

1 Cor. vii, 14; Eph. i, 1; 1 Cor. i, 2; 2 Cor. i, 1; 1 Cor. xii, 27; 1 Cor. xiv, 23; and xi, 17, 18, 20; Matt. xxviii, 19, 20; Rev. iv, 9, 10, 11; Eph. iv, 12, 13.

Q. How prove you that the church must consist of believers or saints by calling ?

A. 1. Because the Scripture everywhere teach so. 2. Because the church is the body of Christ. Therefore all the members should be, in some measure, conformed to him, receiving from him as an head of influence, some gracious ability to exalt and serve him as an head of pre-eminence, and special government of the church. 3. Because, only such worshippers are acceptable to God, and have right to the covenant of grace, and to the seals thereof. 4. Because, none but such are fit to confederate, for the carrying on of church power and order, and ordinances to Christ's ends.

Lev. xx, 26 ; Ps. xciii, 5 ; Rom. i, 7, 8 ; Eph. i, 22, 23 ; Coll. i, 18 ; John iv, 23 ; Prov. xv, 8 ; Heb. viii, 8, 10 ; Ps. l, 5.

Q. Are all the members of a visible church true believers ?

A. None have a true right to church privileges, nor can duly expect a blessing from God in the ordinances, but such : nor may the church receive any known hypocrites into their fellowship. Yet because churches judge as men, by what appeareth to them to be faith and holiness, according to rule, in external profession, hypocrites have crept into the purest primitive churches, and still do, and will join in visible communion with the saints.

1 John ii, 19 ; Jude 4 ; Matt. xxii, 12, 13 ; Ezek. xlv, 7 ; 1 Sam. xvi, 7.

Q. Is every believer a member of the visible church ?

A. Not till by his personal and public profession he approve himself to the church, and be by them orderly accepted into the fellowship of the covenant, in an instituted church.

Acts viii, 37 ; and xix, 18 ; 1 Cor. xv, 1 ; 2 Cor. viii, 5 ; Acts ii, 41, 47.

Q. How do you prove that church-covenanting is necessary to church-fellowship?

A. Sundry ways. 1. By the prophecies concerning the churches under the New Testament, that they should be so combined. 2. By the parity between the national church of the Jews and the congregational churches of Christians, in things of common and moral equity. 3. By the names and titles given to Christian churches, which are called, (1.) The spouse of Christ; and conjugal union is made by a conjugal covenant; (2.) The body of Christ; and the members are joined together in the body natural by certain ligaments, wherunto the voluntary church covenant answereth; and the political joining together of the members of cities, which are bodies corporate, is by confederacy; (3.) The house of God; and houses are made by orderly and firmly joining, cementing, mortising, and bracing the parts together. 4. By the nature of church-fellowship. For a church is a spiritual political corporation, wherein sundry are joined together, as members or parts to make up one whole, or entire body, distinct from other congregations, with a mutual power to accept, order or reject, according to the rule, and with a right unto common privileges and advantages of that society. Hence mutual covenanting is necessary, as being the foundation, (1.) Of their relation of membership in the body naturally, (2.) Of that interest of power which some have over others, and the whole hath over every member, (3.) Of their immediate right unto the outward privileges of a visible church.

Ps. l, 16; Isa. lvi, 4, 8; and lxii, 4, 5; Isa. iv, 5; and xlv, 5; Deut. xxvi, 19, 18; 2 Cor. xi, 2; Prov. ii, 17; Mal. ii, 14; 1 Cor. xii, 27; Eph. iv, 16; Col. ii, 19; Rev. iii, 12; Eph. ii, 19; 1 Tim. iii, 15; 1 Pet. ii, 5; Matt. xvi, 19; 2 Cor. viii, 5; 1 Cor. v, 12; Matt. xvi, 18, 19.

Q. What is the mutual covenanting of the saints?

A. It is that solemn public action or engagement whereby they stand voluntarily bound one to another, and all and every one of them to Jesus Christ, the head of the church, to submit to all the rules prescribed by him for the ordering of his people, in the use of all instituted means for the attainment of the ends of church fellowship.

Micah iv, 5; and vi, 1, 2.

Q. How prove you that the seed of church members are of the church with them by virtue of the covenant in them?

A. 1. By the covenant which God made with Abraham and his seed, which was the covenant of the gospel, and confirmed in Christ, circumcision the seal thereof being the seal of the righteousness of faith, into the place and stead whereof baptism is now come. 2. Because the apostle saith that the children of the members of christian churches are holy, to distinguish them from other children, which can be meant of no other holiness but federal. Therefore they are of the church.

Gen. xvii, 7; Gal. iii, 8, 16, 17; Rom. iv, 11; Coll. ii, 11, 12; 1 Cor. vii, 14; Ps. xc, 1, 16.

Q. Are such infants so complete members of the church, that, without any other right, they may exercise all acts of church communion, and partake of all church privileges when they are grown up?

A. The state which infants have in the church, and so their right unto baptism is only in their next and immediate parents' covenant (one of them, at least, being a member of the church.) By virtue whereof they are under the watch and care of the church, to see that they may be brought up in the knowledge and obedience of the Lord, till they be grown up; and then they are to be

admitted to full fellowship of all church privileges, in their own personal right, if upon due trial their personal faith appeareth, and their good conversation, unto the satisfaction of the church, and they voluntarily take hold of the covenant of the church. Otherwise, if they hold not forth their personal faith, and their own desire of the same communion with the church which their parents had: they are to be accounted and declared to be non-members, and to have no right to church privileges.

Gen. xvii, 7; 1 Cor. vii, 14; Eph. vi, 4; 1 Cor. xi, 28, 29; Isa. lvi, 6, 7; 2 Cor. viii, 5; 2 John 4; Luke vii, 30.

Q. Why do you limit the right that infants have to baptism unto their next and immediate parents, as if they were federally holy only?

A. 1. Because the apostle doth so limit it, when he saith to such (one of the parents being actually and visibly of the church) Your children are holy: he speaketh not to grandfathers in church-state, Your grandchildren are holy, though their next parents join not with the church; which he would have said, if it had been so. 2. Because it is in the power of the next parents to give their children right to baptism, though their predecessors should oppose it, and to deny and deprive their children of that right, though their ancestors should desire it. The apostacy of the next parents takes off the federal holiness of their seed, as we see in the posterity of Ishmael, and Esau, &c. 3. Because if infants should have this right in their grandfathers, &c., where shall we stop or stay? shall it be extended to a thousand generations? as some misapply the promise in the second commandment, which cannot be true. For then the children of the Jews, Turks, and heathen must be baptised by their right in some ancestors, within that time, contrary to what is said of the Jews.

1 Cor. vii, 14; Rom. xi, 17.

Q. Are all bound to seek to join themselves to an instituted, rightly ordered church?

A. All that have an opportunity so to do, and yet neglect it, sin greatly, 1. Against the second commandment, in not worshipping God according to his own institutions; 2. Against their own souls, depriving them of those blessings, which, by virtue of the promises, are joined with these institutions. 3. If they obstinately persist in that neglect, whatever they profess, they can hardly be accounted such as truly believe, and seek the kingdom of God.

Matt. xxviii, 19, 20; Heb. iii, 3, 6; Exod. xx, 24; Sol. Song i, 7, 8; Acts ii, 47; Ps. xxiv, 6.

Q. What be the outward means whereby the Spirit applyeth Christ with his benefits unto instituted churches?

A. They are three. 1. The gifts of the spirit of Christ. 2. The offices of the ministry. 3. The works done in and by those gifts and offices.

1 Cor. xii, 3, 4, 5, 6.

Q. What is required concerning the exercise of gifts?

A. That as every man hath received the gift (though he be not in office) he minister the same one to another as good stewards of the manifold graces of God.

1 Pet. iv, 10.

Q. What is the office of ministry?

A. It is an ecclesiastical function, whereby persons orderly chosen, do, by special right, dispense holy things unto the church.

Heb. v, 14.

Q. Why do you call it a ministry?

A. Because that power which is committed to such persons, is of acting only by the command of Christ, in obedience to him, and to his ends.

1 Cor. iv, 1, 2; Matt. xxviii, 20; 2 Cor. iv, 5.

Q. What is the calling of ministers?

A. It is an action whereby an office is committed to fit persons, with authority of ministering.

Q. How many sorts of ministers doth the New Testament hold forth?

A. Two. The first, Extraordinary, which hath a higher and more perfect direction than that which can be had by ordinary means, as that of apostles, prophets, evangelists. Hence the apostles were to plant the first churches, and to leave perfect rules and patterns to after times.

Eph. iv. 11; 1 Cor. iii. 10, 11, 12.

Q. What is the second sort of ministry held forth in the New Testament, viz.: ordinary?

A. That which hath its direction from Scripture, and from those means which God hath appointed in his church for its perpetual edification. Of this sort there are four officers. 1. The Pastor, to whom is given a gift of wisdom for exhortation. 2. The Teacher, to whom is given a gift of knowledge for doctrine. 3. The Ruling Elder, who is to rule with diligence. 4. The Deacon, who is to administer the church's treasure with simplicity: under whom is included the widow or Deaconess, who is to attend the sick and impotent with compassion and cheerfulness.

Eph. iv. 11, 12, 13; Rev. iv. 6, 7, 8; 1 Cor. xii. 8; Rom. xii. 6, 7; 1 Tim. v. 17; Acts vi. 2, 3; 1 Tim. iii. 8, 10; and v. 9, 10; Rom. xvi. 1.

Q. What is the orderly calling of ordinary ministers?

A. It is an action of God and of the church. 1. Of God, fitting them for the ministry by bestowing upon them competent gifts for their office, and inclining them willingly to accept the ministry. 2. Of the church, designing them thereunto, upon due trial of their fitness, choosing them to their

office, and solemnly investing them with the power of office, in ordination, according to scripture rules.

Heb. v, 4; Acts i, 15, 23; vi, 1-6; and xiv, 23; 1 Tim. iii, 2 to 6; Tit. i, 5.

Q. What if the officer be found unfaithful in his place?

A. He is to be warned by the church to take heed of his ministry, that he hath received in the Lord, to fulfil it: which if he refuse to do, by the same power that set him up, proceeding orderly, and with good advice, he is to be deposed.

Coll. iv. 17.

Q. What are the outward works done in and by these gifts and offices?

A. These six. 1. Prayer. 2. Singing psalms. 3. Reading, opening, and applying of the word. 4. The sacraments. 5. The censures. 6. Contributions.

Q. How are the solemn public prayers to be performed by the officers?

A. Not by liturgies or stinted forms invented and imposed by men; but as the spirit of Christ helpeth them, in the exercise of their own gift, to suit their supplications, prayers, intercessions, and giving of thanks for all men, and for those that are in authority, according to the necessities of the church, and to the nature of the ordinances which are to be sanctified thereby. For it is their duty to give themselves, as well to prayer, as to the ministry of the word.

Jude 20; Rom. viii, 15, 16; 1 Tim. ii, 1, 2; and iv, 5; Acts vi, 4.

Q. What is required concerning singing of psalms in the church?

A. Singing of psalms in the church is an ordinance to be performed, not only by the ministers, but also by the whole assembly; the psalms thus sung must be such parts of Scripture, as the Holy

Ghost hath formed into verse, to be sung ; exhorting and admonishing themselves, mutually, with grace in their hearts, making melody in their hearts to the Lord.

Isa. lii, 8, 9 ; Coll. iii, 16 ; Eph. v, 19.

Q. What is required concerning reading the word in the church ?

A. The word to be read in the church are not apocrypha books nor homilies, but the canonical scriptures penned by the prophets and apostles, which contain in them all things necessary to salvation, and therefore is to be attended with due reverence and attention in the public assemblies, as becometh the word of God ; and with the reading of the word must be joined the opening and applying of it, for doctrine, reproof, correction, instruction, and comfort.

Rom. iii, 2 ; 2 Tim. iii, 15 ; 2 Pet. i, 20 ; Neh. viii, 5, 8 ; Luke iv, 17, 20 ; 2 Tim. iii, 16, 17.

Q. Who are to read, open, and apply the scriptures in the church ?

A. Principally and by office, the teaching officers. Secondly, others competently gifted, though not in office, being approved and called by the church thereunto, and orderly exercising their gifts unto edification in prophecy.

Acts xx, 28 ; xi, 19, 22 ; xiii, 14-17 ; xviii, 24, 28 ; 1 Cor. xiv, 3, 4, 24.

Q. The next work to be done is the sacraments. What is a sacrament ?

A. A sacrament is an outward and visible sign and seal of the covenant of grace. Or thus. A sacrament is a divine institution, wherein outward sensible things are separated from common use, by the appointment of Christ, to signify, represent, and seal unto the faithful the covenant of grace.

Rom. iv, 11.

Q. How many sacraments are there, and which be they?

A. Two. Baptism and the Supper of the Lord : which are, either for our grafting into Christ, or for our growing up in him ; hence baptism may be called the symbol, or seal of our entrance or initiation in Christ's church : and the Lord's Supper is the sacrament of our spiritual nourishment and continuance therein.

Q. What is baptism?

A. It is the first sacrament of the New Testament, wherein, under the visible figure of washing with water, into the name of the Father, of the Son, and of the Holy Ghost, is signified and sealed to believers and their seed, the covenant of grace, and their ingrafting into Christ. And it is to be but once administered.

Matt. xxviii, 19 ; 1 Cor. x, 2 ; and xii, 13 ; Rom. vi, 3, 4, 5 ; Col. ii, 12 ; Gen. xvii, 7 ; Acts ii, 39.

Q. How is baptism to be administered?

A. By a minister of the word, unto a believer orderly joined to the church, and to his seed orderly presented to the Lord and his church ; the minister joining the word with the seal, and sanctifying the ordinance by solemn public prayer, and calling the child by that name which the parents have given it, for their own and the child's edification, and so washing it with water, or baptizing it into the name of the Father, the Son, and the Holy Ghost.

Matt. xxviii, 19 ; 1 Cor. xii, 13 ; and vii, 14 ; 1 Tim. iv, 5 ; Luke i, 59, 60, 63 ; and ii, 21.

Q. How do you prove that the infants of church members are to be baptized?

A. Both by Scripture and by reasons. 1. The Scriptures that prove it are these and such like. Col. ii, 11, 12 ; Acts ii, 38, 39 ; 1 Cor. vii, 14 ;

whence we may see that *Matt.* xxviii, 19. is to be expounded so as including the seed in and with the parents, and that when a whole household was baptized infants were not excluded. 2. The *reasons* which may be drawn from Scripture to prove it are many. As

(1.) If infants are partakers of any grace, it is by the covenant of grace. Therefore, both the covenant and the first seal of it belong to such.

(2.) The covenant, wherein believers are now contained, is the same which God made with Abraham, which was expressly extended unto infants. Therefore it is so now.

(3.) The covenant, as it is now administered, doth bring more ample consolation to believers now than formerly, before the coming of Christ. Therefore infants must not now be excluded from it, nor the seal thereof.

(4.) Baptism succeedeth in the place of circumcision. *Coll.* ii, 11, 12. Therefore it as justly belongs unto the infants of confederates as circumcision did.

(5.) Infants are as duly capable of baptism as they were of circumcision. For, as in the beginning of regeneration, we are merely passive; so to baptism now, as to circumcision then, (the outward seals of regeneration,) is required only a passive reception. Therefore infants are as capable of it as others.

(6.) Infants of confederates are as visibly in the covenant of their parents, in their way, by the express terms and tenor of the covenant, I will be thy God, and the God of thy seed, as elder people are by their visible profession. Therefore they have the same right unto baptism, which is the outward seal of the covenant.

Acts xvi, 15, 32; 1 Cor. i, 16; *Matt.* xix, 13, 14, 15; *Rom.* iv, 11; *Gal.* iii, 7, 8, 9; *Gen.* xvii, 7; *Isa.* lxi, 8, 9; *Acts* ii, 39; 1 Cor. vii, 14; *Isa.* lxi, 8, 9.

Q. What is the sacrament of the Lord's Supper?

A. It is the second sacrament of the New Testament, wherein, under the visible figures of bread blessed, broken, given, taken and eaten; and of wine blessed, poured out, given, received and drank, is signified and sealed the covenant of grace, and our spiritual nourishment and growing up in Christ after we are once in him. And therefore it is often to be used by us.

Matt. xxvi, 26, 27, 28; 1 Cor. x, 3, 4; and xi, 26.

Q. How is the Lord's Supper to be administered?

A. By a minister of the word, unto the faithful in church fellowship, having examined and judged themselves, and sitting down with him at the Lord's table; before whom the minister must take the bread, and bless it, and break it, and give it to them with this commandment, once for all, to take and eat it, as the body of Christ broken for them, and this to do in remembrance of him. In like manner he must take the cup; and having given thanks, pour it forth and give it to them with a commandment to take and drink it as the blood of Christ shed for them, and this also to do in remembrance of him. Afterward all is to be ended with thanksgiving and singing a psalm.

2 Chron. xxxv, 5, 6; 1 Cor. x, 17, and xii, 13, 14; Rom. xvi, 1, 2; 1 Cor. xi, 23, 31; Matt. xxvi, 20; Luke xxii, 27, 30; Matt. xxvi, 26 to 29; Luke xxii, 19, 20; 1 Cor. xi, 23 to 26; Matt. xxvi, 30; Mark xiv, 26.

Q. How prove you that the sacraments belong to none but members of the church?

A. 1. Because, to administer the sacrament is an act of church power and privilege, which power ordinary teaching officers have not out of their own congregations. Therefore they may not administer the seals out of their own church. 2. Because, one end and use of the sacraments is to seal

church communion unto the members of churches.
 3. Because, there is the same reason of right unto church censures and church privileges; and therefore as they who are not members are incapable of church censures, so are they incapable of the sacraments, which are church privileges.

Matt. xxviii, 18, 19; Acts xx, 28; 1 Pet. v, 3; 1 Cor. x, 15; Acts ii, 42; 1 Cor. v, 12; Rom. ix, 4.

Q. After the ministry of the word and the seal, how is the freewill-offering, or collection for the saints, to be administered?

A. 1. For the time, it is to be made every Lord's day, which is the first day of the week. 2. For the measure, as God hath prospered every man. 3. For the manner, not of constraint, but freely, and to be presented as an offering to the Lord, and laid down, as at first before the apostles, so afterward, by their appointment, before the deacons of the church, as into a common treasury. 4. For the end of it, it is by them to be distributed to the supply of the ministry and of the poor saints, according to their need, and of all the outward service of the church.

Deut. xvi, 16; 1 Cor. xvi, 2; 1 Cor. xvi, 2; 2 Cor. viii, 3; and ix, 5, 7; Acts iv, 34, 35; Mark xii, 42; 1 Chron. xxix, 17; Acts vi, 2, 3; 1 Cor. xvi, 2; Gal. vi, 6; 1 Tim. v, 17, 18; Gal. vi, 6; Acts v, 3, 5, and vi, 1, 2, 3; Rom. xv, 26.

Q. How are the censures of the church to be administered?

A. The censures are ordained of God for the removal of scandals out of the church; which if they be private, one brother offending another, the offender is to go and hold forth his repentance to his brother, who is then to forgive him. But if the offender neglect thus to do, the brother offended is to go and admonish him convictingly thereof, between themselves privately. If thereupon the offender repent of his offence, the admonisher hath gained his brother. But if the offender hear not

his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established, whether the word be admonition if the offender receive it, or the word of complaint to the church if he refuse it. For, if he refuse it, the offended brother is then to tell the church, immediately, if it have no officers, or by the elders, who are to see that matters be brought orderly and according to rule to the church, if it have such officers. And if he refuse to hear the church, then is he to be accounted as an heathen and publican.

Matt. xviii, 6, 10, 15; Luke xvii, 1, 2, 3, 4; Matt. v, 23, 24; Acts xxi, 18, 21, 22; Rev. iv, 6, 7; Matt. xviii, 15, 16, 17.

Q. If scandals or offenses be public, how are they to be removed?

A. By public reproof. And if the offense be not only public but heinous, then the church is to remove the offense by excommunicating the offender out of the church.

1 Tim. v, 20; Gal. ii, 14; 1 Cor. v, 1, 5, 11; 1 Tim. i, 20.

Q. How is excommunication to be administered?

A. When the offense of any member is public or heinous, or being private, is by the obstinacy of the offender become publicly scandalous, the church being met together is, in the name and power of the Lord Jesus, and with his Spirit, to deliver such an one to Satan for the destruction of the flesh, that his soul may be saved in the day of the Lord Jesus.

1 Cor. v, 1, 4, 5, 11, 12; Matt. xviii, 17.

Q. Hath every particular church this power within itself?

A. Yes, without dependence on other churches, elders, or synods. For these reasons. 1. Because Christ hath given this power to every particular church. 2. Because the primitive churches had this power within themselves without any such

dependence, and are reprov'd for neglect of it, and commanded to exercise it. 3. Because every particular church hath right to the word, sacraments and prayer, within itself, which are greater. Therefore it hath right to this, that is lesser than they.

Matt. xvi, 19; Rev. ii, 20; 1 Cor. v, 2, 4, 12.

Q. What use then is there of the consociation of churches and synods?

A. Much by way of brotherly helpfulness, with light held forth from Scripture in difficult cases. But not by way of authority and power, as having ecclesiastical jurisdiction over particular churches, that nothing may be concluded and executed by them, in elections and depositions of ministers and excommunications, etc., without the consent and allowance of the classes or synods under which they stand; or as having a power of binding the churches to obey their decrees whether politically or formally. These are usurpations not warranted by the word; and therefore not to be submitted unto by particular churches.

Acts xv, 6; Gal. v, 1; 1 Cor. vii, 23; Acts iv, 19.

Q. How are the church and members of it to walk towards an excommunicate?

A. So as may make him ashamed, by withdrawing from him in all spiritual communion, and civil familiarity also, so far as may be, without the violation of any natural or civil bond.

1 Cor. v, 11; 2 Thes. iii, 14.

Q. After all other parts of God's public worship have been administered, what duty of God's worship is to be performed in dismissing the assembly?

A. The minister is to dismiss the assembly with a word of blessing, offering blessing unto the Lord, and putting a blessing upon the people in the name of the Lord.

Num. vi, 23; 2 Cor. xiii, 14.

Q. So much of the application of Christ to the elect in this world ; how is it to be perfected in the world to come ?

A. In their immediate communion of all blessedness with God, in the state of perfection, when instituted churches and ordinances shall cease, at the appearing of Christ with power and great glory, to the utter confusion of the wicked, and the endless joy and perfect blessedness of the godly.

Eph. i, 14 ; Acts i, 11 ; and x, 42 ; Matt. xxiv, 30 ; 2 Thes. i, 7, 8, 9, 10.

Q. What do you believe concerning the resurrection ?

A. That the same body that lay in the earth or sea, shall be raised again, and the same soul reunited with it, that by their union, the same person may live again, by the mighty power of Christ. The bodies of the saints by Christ, as their head, are raised unto eternal life : the bodies of the wicked by Christ, as a judge, are raised to eternal condemnation.

1 Cor. xv, 20, 21 ; Phil. iii, 21 ; Col. iii, 4 ; 1 Thes. iv, 14 ; John v, 28, 29.

Q. What do you believe concerning the last judgment ?

A. That Christ the mediator shall, as king over all, come in the clouds, and appear visibly in the air with an innumerable company of angels, and gather by their ministry, before his throne, and judge all men and devils according to their works, pronouncing the sentence of life and blessedness to the saints on his right hand, and of death and cursedness against the reprobates, both angels and men ; which accordingly shall be executed upon the blessed in heaven, upon the cursed in hell, to eternity.

Acts i, 11, and xvii, 31 ; 2 Tim. iv, 1 ; 2 Cor. v, 10 ; Matt. xxiv, 31 ; 1 Thes. iv, 16 ; 1 Cor. vi, 3 ; Matt. xxv, 32, 33, and xiii, 41 ; Eccl. xii, 14.

SO MUCH CONCERNING FAITH, THE FIRST MEANS OF
OUR LIVING TO GOD. 2. CONCERNING OUR
OBEDIENCE.

Q. What is our obedience towards God?

A. Whereby we perform the revealed will of God, with due subjection and conformity to it, from faith in Christ, by the power of his Holy Spirit dwelling and working in us.

Ps. xl, 8; Deut. xxix, 29; 1 Pet. i, 14, 15; Rom. i, 5; John xv, 4, 5; Eph. iv, 23, 24; 2 Pet. i, 5, 8.

Q. Wherein consisteth this obedience?

A. In virtue and the action thereof.

Q. What is virtue?

A. It is a gift of grace, a fruit of the Spirit, whereby the will is inclined to well doing.

Jam. i, 17; Gal. v, 22; Rom. vii, 17, 20.

Q. What is action of virtue?

A. It is that inward and outward operation, which floweth from the will rightly inclined.

2 Cor. viii, 10, 11; James ii, 22; Matt. xii, 35.

Q. How is this obedience distributed?

A. According to the distribution of the law, (which is the rule of our obedience,) into holiness and righteousness.

Luke i, 75; Matt. xxii, 37; Rom. i, 18; Tit. ii, 12.

Q. What is holiness?

A. It is the first part of our obedience, whereby we perform those things which tend directly to the glory of God, in worshipping him.

Rom. i, 21; Matt. xxii, 37.

Q. What things doth the law of God, in the first table of it require, that God may be glorified in our worshipping him?

A. Some things concerning the *natural* worship of God, as in the first commandment; and concerning the *instituted* worship of God, as in the second; and some things concerning the *adjuncts* of God's worship, as its *manner*, in the third commandment; and its most solemn *time*, in the fourth.

Q. What is the natural worship of God which is enjoined in the first commandment, and wherein doth it consist?

A. The natural worship of God is that which so dependeth upon the nature of God, that from the nature of God, in himself rightly known, through the grace of God helping us, we may perceive all things that belong to our duty therein, though no written law were given us. And it consisteth in our knowing of God, and in our acknowledging him, both as our chief good for the present *believing* in him, according to his word, and for the future, *hoping* in him, and expecting from him the good things promised: and in our acknowledging him, as the chief good in himself by *loving* him accordingly.

John xvii, 3; Ps. iv, 6; John iii, 33; Acts xxiv, 14; Heb. vi, 1; Rom. viii, 25; 1 Pet. i, 21; 2 Cor. i, 10; Ps. cvi, 1; Luke xiv, 26; Deut. vi, 5.

Q. What are the acts that flow from these virtues, faith, hope, and love?

A. First, Ordinarily, we must honor God, as is due to him, 1. By receiving with due subjection, whatsoever he propoundeth to us, in our religious hearing his word, read and preached, with a right attention of our minds to know his revealed will, and with a right attention of our will, to obey whatsoever he commandeth: 2. By presenting unto him, with due subjection, our holy desires in prayer, with giving thanks, according to his revealed will.

Acts x, 33, and xvi, 14; Ps. cxix, 106; Rom. vi, 17, and x, 14; Ps. x, 17; Phil. iv, 6; 1 John v, 14.

Q. What are the extraordinary acts of religion that flow from those virtues?

A. They are principally two, which are never to be used but when great necessity requireth, other ordinary means being not sufficient; and in just and weighty causes. 1. An oath, which is an holy de-

sire of God's testimony as the author of truth and the witness and avenger of all falsehood, for the confirmation of our testimony. 2. A lot, which is an holy desire of God's testimony, by determining the event, in a mere contingency, for the ending of a controversy.

Heb. vi, 13, 16; Deut. vi, 13; Neh. x, 29; 2 Cor. i, 23; Prov. xvi, 33, and xviii, 18.

Q. What is the instituted worship of God, required in the second commandment, and wherein doth it consist?

A. The instituted worship of God is a means ordained and appointed of God himself, for the exercise and utterance of his natural worship. And it consisteth in our exact observing God's institutions, both about such things as make properly and immediately for the exercise and promotion of our faith, hope, and love, (as the solemn public preaching, the celebration of baptism and the Lord's Supper, solemn prayer;) and about such things as make for the right and orderly performance of those (as the combination of believers into particular churches, election and ordination of such officers as God hath appointed, the ministrations of those officers, and the order, and government of the church, in the use of those;) in all and every one of which, God's own institutions are only and wholly to be observed, without adding any thing thereto, or taking ought therefrom, or changing and altering anything.

Exod. xxiii, 13; Deut. iv, 2, and xii, 32; Matt. xv, 9; Deut. xii, 25, 28, 32.

Q. What is required in the third commandment concerning the manner of God's worship?

A. The right use of all things whereby God maketh himself known unto us, and which appertain to his natural or instituted worship, in such

manner as befitteth the majesty of God, and the holiness and dignity of holy things, and our spiritual good, in respect of the outward and inward circumstances.

1. Outward circumstances are such as belong to order and comeliness, in respect of place, time, behavior, and the like. 2. Inward circumstances to be attended in every worship of God are, (1.) Due preparation before the duty. (2.) Reverence and devotion in the duty. (3.) Some spiritual fruit, suiting the use and end of the duties retained in our souls afterwards.

2 Cor. xiv. 40. with 26; Eccl. v. 1, 2; Isa. lviii. 13; Heb. xii. 28.

Q. What is required concerning the most solemn time of God's worship. in the fourth commandment?

A. That the seventh day, which God appointeth for that end, should be sanctified for a day of holy rest, from those businesses and works which are properly called ours; and of applying ourselves to the solemn worship of God; as in the public assemblies morning and evening, so in private duties, required of God to be done on this day, all the day long, that is, from evening to evening. The christian sabbath now, under the kingdom of Christ, in the New Testament, is every first day of the week.

Exod. xx. 8, and xxxiv. 21; Gen. i. 5; Lev. xxiii. 32; Num. xxviii. 25; Neh. xiii. 17, 23; Acts xiii. 14, and xv. 21, and xvi. 13; Num. xxviii. 9, 10.

Q. How do prove that the seventh day Sabbath of the Jews was not to continue, but to be changed unto another day, after the coming of Christ?

A. 1. The change of God's solemn worship by the coming of Christ, proveth the change of the day. For the Jewish Sabbath and the rest, and the solemn worships tied unto it, were instituted for types and figures of Christ promised to break the serpent's head by his death, and of his rest in the grave, and

of the rest, which his death (whereby he destroyed him that had the power of death, the devil,) giveth unto all believers, from the guilt and pain of sin, and from all legal rites. All which Christ hath now performed: and therefore hath instituted another day for holy rest, fitter for the time and state of the New Testament, to be kept with better service and solemnity, offering up spiritual sacrifices of prayers and praise, and works of piety and mercy, instead of the dark shadows of the law, the bright shining of the gospel light, in the preaching of Christ crucified, dead, buried, risen again and exalted above every name.

2. Those words in *Matt.* xii, 8, and *Mark* ii, 27, (*The Sabbath was made for man and not man for the Sabbath; therefore the Son of man, even as he is the Son of man or God made man, is Lord of the Sabbath,*) teach us that the use of the Sabbath was founded on Christ, promised to be the Lord of the Sabbath, and was in and under him, made necessary for the benefit of man fallen. Therefore Christ hath the true proper right or propriety in it, to make the Sabbath serve for his use, being Lord and possessor of it: and he hath authority and power over it, to command it to be or not to be in use, either the seventh day, or upon some other day of the week. Hence he brought the Sabbath into the world by undertaking to be the seed of the woman promised, and so it was settled on the seventh day, and so to continue till that promise was fulfilled, and then Christ having perfected our redemption, did consecrate the first day of the week to be the Sabbath of the New Testament.

Heb. vii, 12; Acts i, 3.

Q. How do you prove that Christ hath instituted the first day of the week to be the Christian Sabbath?

A. I. Because he hath given unto this day a more honorable name than to any day of the week, calling it the Lord's day. As being, 1. The day wherein our Lord arose from the grave, having perfected our redemption, according to the prophecy in *Ps. cxviii*, 24. 2. The day appointed by Christ the Lord of the Sabbath, to be the Christian Sabbath, and so it is called the Lord's day in the same sense as the Eucharist is called the Lord's Supper.

II. Because he hath sanctified this day more fully and excellently than he did the seventh day, in the first institution of the Sabbath. For, 1. In this day he more abundantly revealed his holiness to the world, in that he declared Christ our Redeemer to be the Son of God, according to the spirit of holiness, by the resurrection from the dead. 2. In this day God poured forth more abundantly, through Christ, the Holy Spirit upon all flesh, and upon the apostles to sanctify them to preach the gospel to all nations, which they presently did, and converted three thousand souls the same day, being the first day of the week. 3. In this day our Lord Christ did commonly appear to his disciples after his resurrection, and came among them when they were assembled together and taught them and breathed on them.

III. Because the apostles both practised and taught the churches of Christian Gentiles to observe this day, holily, and solemnly. Whereas they were limited to teach the churches to observe and do only what Christ had commanded them.

Isa. lviii, 13; *Rev. i*, 10; *1 Cor. xi*, 27; *Rom. i*, 3; *Acts ii*; *Luke xxiv*, 13 and 36; *John xx*, 19, 22; *Acts i*, 3; *John xx*, 19, 26; *Acts ii*, 1, 2, and *xx*, 7; *1 Cor. xvi*, 1, 2; *Matt. xxviii*, 20.

Q. Doth the law of the Sabbath bind us now perpetually to observe the first day of the week as unalterable?

A. Yes; no man may alter the Sabbath, now from the first day to the end of the world. For 1. 'This day hath Christ, as he is become the Son of man, Lord of it. 'Therefore it must continue, under Christ, that is in the time of the gospel. 2. Whatsoever ordinance God hath given to his people to be a token of and pledge of some future good promised, that they must keep and hold, till they possess that good. 'Therefore as the *Jewish* Sabbath and typical worships did continue till the coming of Christ, whereof they were tokens and pledges; so the Christian Sabbath, as it is now settled on the first day of the week, in which Christ rose again from death and perfected man's redemption, must continue till the day of the general resurrection of the saints unto glory, whereof it is a token and pledge.

Mark ii, 27; Heb. iv, 9.

Q. So much of holiness. What is righteousness, required in the second table of the law?

A. It is a virtue flowing from holiness, whereby we are inclined to perform our duty to our neighbor with respect and affection to his good, whence it is called love.

Tit. ii, 12; Luke x, 36, 37; Mark xii, 31; James i, 27; 1 John iv, 20, 21.

Q. How doth righteousness act for the good of our neighbor?

A. Sundry ways. 1. With respect to his degree and rank wherein he standeth; and it is called honor, required in the fifth commandment. 2. With respect to his life: and it is called humanity, required in the sixth commandment. 3. With respect to his purity: and it is called chastity, required in the seventh commandment. 4. With respect to his outward estate or goods: and it is called commutative justice, required in the eighth

commandment. 5. With respect unto truth in speeches: and it is called veracity, in the ninth commandment. 6. With respect to anything he enjoyeth: and it is called contentation, required in the tenth commandment.

Q. What is the honor which the fifth commandment requireth?

A. It is the acknowledgement of that dignity and excellency which is in another, in respect of his age or place or gifts, &c., with a due testification thereof, whether he be our superior, or equal, or inferior, in the family or commonwealth, or church; with a due care that it be not diminished nor blemished, by ourselves or others, whereunto humility is necessary.

Phil. ii. 3.

Q. What is the humanity which the sixth commandment requireth?

A. It is a virtue whereby we are inclined to preserve the spiritual or natural life of our neighbor, and his comfort and peace, and our own, by lawful means.

Q. What is the chastity required in the seventh commandment?

A. It is a virtue whereby the purity of another's person, and of our own person, is preserved free from all defilement by unclean lusts; whether those that are unnatural or natural, in reference to the things that concern generation.

Jude 7; Lev. xx, 13, 15; Rom. i, 24, 26, 27; 1 Thes. iv, 3, 4, 5; 1 Cor. vi, 9, 10, 15, 18; Coll. iii, 5; Heb. xiii, 4.

Q. What is the commutative justice required in the eighth commandment?

A. It is a virtue whereby we are inclined to give every one, that which is their own, in outward commodities, in all ways of contract: and to get and use lawfully whatsoever we claim to be our own.

2 Thes. iii, 10, 11, 12.

Q. What is that veracity required in the ninth commandment?

A. It is a virtue whereby we are inclined to observe truth in witness-bearing.

Matt. xxiii, 22; Eph. iv, 25; Ps. v, 6.

Q. What is that contentation which is required in the tenth commandment?

A. It is a virtue whereby a man is inclined to rest satisfied with the condition wherein God setteth him and the things which God giveth him; rejoicing in the good of his neighbor as if it were his own.

1 Tim. vi, 6; Heb. xiii, 5; Phil. iv, 11; Rom. xii, 15.

Q. What rules are to be observed in expounding every commandment, that we may find out what duties are required, and what sins are forbidden in them?

A. Five rules. 1. Where anything is commanded, the contrary is forbidden: and where anything is forbidden, the contrary is commanded. 2. Where anything is commanded or forbidden, all of the same kind, and all degrees thereof are commanded or forbidden. For the law of God is perfect, and must be performed inwardly, as well as outwardly. 3. Where anything is commanded or forbidden, all the subordinate means and provocations, that in their own nature do tend thereunto, are commanded or forbidden. 4. Where anything is commanded or forbidden, the signs, shews and appearances thereof are also commanded or forbidden. 5. We are to procure what in us lieth that others do the duties commanded, and avoid the sins forbidden, as well as ourselves: and to keep ourselves free from other men's sins.

Isa. i, 16, 17; Rom. vii, 19; Matt. v, 21-29, and xxii, 37, 18; 1 John iii, 15; Prov. xiii, 20; 1 Cor. v, 6; 2 Cor. viii, 21; 1 Thes. v, 22; Prov. vi, 17; Zeph. i, 8; Matt. v, 16; 1 Pet. ii, 12; Matt. xviii, 15; Dan. xii, 3; Heb. iii, 13, and x, 24.

Q. How many ways may men be accessory to other men's sins?

A. Sundry ways. Whereof some are common to all, some are proper to superiors.

Q. What are the common ways?

A. They are of two sorts. 1. Such as go before the sin committed. (1.) Provoking or incensing others to sin. (2.) Alluring and enticing them. (3.) Corrupt and infecting speeches. (4.) Giving evil council. (5.) Consent and approbation, whether by word or deed. (6.) Not admonishing them seasonably. (7.) Evil example and scandal.

2. Such as follow the offense committed or accompany it. As excusing, defending, commending it.

Gal. v, 26; 1 Kings xxi, 25; Prov. i, 10, and vii, 18, 21; 1 Cor. vii, 15, 33; 2 Sam. xiii, 5, and xvi, 20; Rom. i, 32; Acts vii, 58; Ps. i, 18; Lev. xix, 17; Rom. xiv, 13, 20, 22; 1 Cor. viii, 9, 10; Isa. v, 20; Prov. xxiv, 24.

Q. What are the proper ways which are peculiar to superiors?

A. Three. 1. When they command that which is unlawful and evil, whether publicly by laws and edicts, or privately. 2. When they connive and wink at evil, which by their authority they might redress. 3. When they put not forth their power fully to remove evil, according to the rule, though they show some dislike of it.

Isa. x, 1; Dan. iii, 4, 5, 6; Hosea v, 11; 1 Sam. xxii, 18, 19; 2 Sam. xi, 15, 17, and xii, 9; 2 Kings xii, 3; 1 Sam. ii, 22, 26, and iii, 13; Prov. xiii, 24, and xxv, 15; Ps. ci, 7, 8.

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